Discourses of a Living Master

Ram Singh

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01

Meditation Talk
01 Jan 2024 Morning

The Attributes That Are Given To Us In This Human Form — The Ultimate Life Form — Are Not There In Any Other Living Form

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I pray at the feet of SomAjaib Who have graced my soul and made me fit for doing some Seva. It is with the Grace of these two great Masters that this poor soul is able to bring some light, or shed some light, on the sayings of Guru Mat. Today in the first day of this new year, and I have a lot of happiness to see all of you who have left your homes and you have come here to make this program successful.

All of you have left your precious work and spent your precious time and come here in a group; and you have come here to attend this program. I pray at the feet of the Masters that They shower Their Grace upon all of you; and the love and affection that you have for the Masters increases.

This life is a very precious opportunity that has been given. And after millions of lives, we get this opportunity. This special opportunity is the Grace of God Almighty that is showered upon the human form. And the attributes that are given to us in this human form are not there in any other living form.

The rishis and munis have called this lifeform as the form where one can transform from a human to God Almighty. And they have called this human form the 'ultimate lifeform'.

God Almighty has created this lifeform, and He has kept sixteen planes within this lifeform. And He has also kept the Path to go back and manifest God Almighty within this lifeform.

So, the Path is laid out within us, and God Almighty is also residing within us. But without the help of a Master, we are not able to tread that Path and manifest God Almighty.

The Masters point out to the Path and They tell us about how we have to walk on this Path to manifest God Almighty.

This Path, which is laid out within, it has been there ever since there has been Creation. Nobody has created this Path. It has been laid out by God Almighty Himself.

So, therefore, we should appreciate this priceless opportunity that has been given to us.

Kabir Sahib says, in His Bani, "I beat the drum and I keep repeating that, with every breath, you are losing the value of three worlds." So, each breath is priceless, and the value of each breath is more than the combined value of the three worlds.

The Simran that has been given to us — and told to us by our Masters — that is of a very high order. And the more Simran we do, the faster we will be able to walk on this Path. So, we should understand the importance of time and spend as much time as possible doing our Simran.

When we are doing various things, like walking, eating, and mundane activities, we should always keep repeating the Simran.

So, you should collect — by doing Simran — that wealth which will get you back to your God Almighty, get you back to your Father.

* * *

This morning time is very precious because the mind is quiet at this time. So, we should make the most of this opportunity and use this quiet mind to do the meditation. So, let us close our eyes and sit for meditation.

02

Meditation Talk
01 Jan 2024 - Afternoon

Whether Your Mind Is Fixated In The Meditation Or Not, You Should Make It A Practice To Sit For Meditation Every Day

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In the Kali Yuga, the Saints have adopted three measures for getting salvation. The first is Satsang. The second is seva. And the third is Bhajan Simran.

Satsang is most important, because only when we go to the Satsang we come to know about the reality — about this birth that has been given to us and about the importance of this life and what we have to do in this life.

Once we come to know about the Path from the Satsangs, then we have to become steadfast on this path of devotion of Bhajan Simran. Without Bhajan Simran, we cannot get free from this ocean of life and death. And, therefore, all the Saints have emphasized on the importance of Bhajan Simran.

Jaimal Singh Ji Maharaj also, in his duties in the army, he had long hours of duties — for twelve hours. And then, after that also, he would sit and do his meditation. He had dug a trench which was of five feet in depth and five feet in width and he would sit there. He would keep his rifle below him. And then he would sit there and do his meditation.

So, that way, he spent his whole life doing the meditations while he did his duties. And after his retirement also, Radha Bai sent Bibi Rukko to take care of Jaimal Singh Ji Maharaj while he was doing his practices.

So, after his retirement, when he was doing his practices, once in a month, he would get his pension and he had to go to the post office — which was about two kilometers away.

And he would go there, and while he was going towards the post office, he would order five kilograms of wheat flour to be processed and rotis be prepared from that while he went and collected his money from the post office.

So, the rotis would be ready by the time he would collect his pension and come back. And then he would tie up the five kilograms of rotis that were prepared. And when he went to his place, he would tie these in two baskets in his tent. And Bibi Rukko, who was asked to do his seva, he insisted that Bibi Rukko also do the meditation. And he told her that whenever she would feel hungry, she should take that roti, which would be dry by then, and dip it in salt water and eat.

So, that way, Jaimal Singh Ji Maharaj, throughout his life, spent time doing his meditation, doing his Bhajan Simran. And he went through difficulties, but he continued to do his Bhajan Simran.

If we see the life of any Mahatma, we see that They have all spent and given a lot of time, and sacrificed a lot of things, to do Their Bhajan Simran.

Bhajan Simran is the means for us to manifest God Almighty. But we forget that, and we do a lot of other things — and we forget doing our Bhajan Simran. But that is the very purpose for which this life has been given — to do that Bhajan Simran, to do that practice and manifest God Almighty.

We should not see or look at Bhajan Simran as a burden. We should do it lovingly. Just like we do all the other worldly duties, we don't ask whether we have to do it every day. Whatever are our duties, we go about doing them. Like that, even Bhajan Simran, we should make it a practice and not look at it as a burden.

Sant Ji also used to say, "Whether your mind is fixated in the meditation or not, you should make it a practice to sit for meditation every day." It is like going to the factories and working. If you go there and mark your attendance and you attend the day, even if you have not worked or given the optimum productivity, you will still be given your salary.

Like that, we should sit for meditation, irrespective of whether we get that fixation or we get that steadiness of the mind. But we should make it a point to sit regularly in our meditation.

* * *

The time is good and quiet, and we should make the most of it. So, let us close our eyes and get connected with our Bhajan Simran.

03

SATSANG

01 Jan 2024 — Afternoon

Having A Master, If You Remain Entangled In This World And Do Not Surrender At The Will Of The Master, You Are Making A Mistake

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The paathi sings the Bani of Swami Ji Maharaj...Sar Bachan Chand Band - Chitaavanii bhaag duusraa, Shabd naavaan

Tajo man yeh dukh sukh ka daam,
Lago tum chad kar ab satnaam.
Tajo man yeh dukh sukh ka daam,
Lago tum chad kar ab satnaam.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "This world which we are living in, it is the world of joy and sorrow. It is the world of life and death."

Mahatmas always say, "This is not our true world. Our true world is the world where the God Almighty resides." This world in which we are associating ourselves with, this world has been created by Kal and Maya, and everything here is temporary. Everything we see is subject to destruction.

The true world which we belong to is the world of God Almighty. And in that world, Nectar flows perennially and there is immortality — there is permanence and nothing is temporary. Nothing is subject to destruction.

So, that world in which there is no Kal and Maya, there is no joy and sorrow, there is no life and death, and there is immortality — that is our True World.

We are the souls. We are not this body with which we are associating. This has been given to us by Kal and Maya. So, the driver of this body is someone different. And that soul is different from the body itself. But everyone has forgotten this, and if we ask anybody as to who, what is the identity of the person, then everyone associates that with the body and gives the name of the physical body.

But this body has been given but for a few days and, eventually, this body has to be shed and the soul will leave this body in this world and go.

The soul is the son of God Almighty. And the soul has always been pure and will always continue to be pure. Whatever karmas we do here as a jiva, that is cast on the mind and not on the soul. And it is the mind which is burdened with all the karmas that it has made the soul and the body do. And there is so much a burden laid upon the mind that it cannot see clearly. And it is obscured by the burden of karmas which it has built upon itself for so many scores of lives.

So, the Mahatmas come to cleanse the soul, to cleanse the mind, and They awaken the soul to say, "You leave your identity with this surrounding, with this body, and you work towards going back to your True Home, going back to Sat Naam and Sach Khand."

The Five Holy Names that are given by the Masters, by the repetition of those Names, by the Simran of those Names, we are continuously cleansing the mind. And after we keep on doing this practice, we will eventually be able to cleanse the mind. And once the mind is cleansed, then our upward journey will begin, and we will be leaving the nine doors and coming to the Tenth Door.

As long as the mind does not become pure and sublime, our spiritual journey will not begin. And for that, doing Simran is very important.

Tajo man yeh dukh sukh ka daam,
Lago tum chad kar ab satnaam.
Dinaa chaar tan sang baseraa,
Phir chutein yeh graam.

Swami Ji Maharaj says, He addresses the mind, and says "The world with which you are associating, and the surroundings with which you are associating, and where you are completely lost in your identity with these surroundings, your association is only for a few days. And you have to eventually leave it."

Like we see our great grandfathers and our-grandfathers, they have left us, and they have not taken anything from this world. Like that, we will also not be able to take anything with us.

The jiva, when it comes in this world, it comes empty-handed. And when the jiva leaves this world also, it goes empty-handed. But when the jiva comes into this world, Maya and Kal delude the mind and they make the mind entangled in all the outward desires in this world. And, that way, it forgets its true identity. And that way, the jiva,

the soul, and the mind forget who they really are, and they completely start identifying and getting entangled in this world outside.

That is why, from time to time, the Masters come into this world, and They awaken the souls and the minds and tell them, "Your time in this world is only for a few days. You have to go back to your True Home."

Dinaa chaar tan sang baseraa,
Phir chutein yah graam.
Dhan daara suth naathi kahiyan,
Yah nahin aavein kaam.

Swami Ji Maharaj says, "No money, no amount of money and wealth, and none of your family members, your children or your spouses, will help you at the time of your death. When the soul leaves the body, then none of these will be of any use to you."

He says, "So long as you are in this body – you're encased in this body — the relationships continue. And they come to an end when we leave this body."

So, the Masters say, "You have to live in this world and you have to continue to do all your duties. But when you do so, you should do it with the intention of belonging to the Satguru and doing your duties here in this world."

When we were not in the company of the Masters, we believed this world to be true and we went about all our relationships in the way worldly people do. That was okay. But now, you have got the company of the Masters. The Masters, in Their Satsang, have explained to you the reality and the true purpose of your life.

So now, after you have a Master, if you continue to remain entangled in this world and you do not surrender at the Will of the Master, then you are making a mistake.

So, you can go about all your relationships in the normal way you do, but your true love and your affection and your devotion should be always at the feet of the Master. When we have that love and affection for the Master, even when we go about our worldly matters, the Grace and the hand of the Master is always upon us. And He is always showering Grace and protecting us. So, at the time of leaving this body also, He showers His Grace and He keeps you at a nice place after death also.

Dhan daara suth naathi kahiyan,
Yah nahin aavein kaam.
Swaas dudhaara nith hee jaari,
Ik din khaali chaam.

He says, “There are two streams which are reducing our lifespan every second – the breathing that we do when we inhale and we exhale.” These are the two streams that reduce our lifespan, and continuously our lifespan is getting reduced.

We have been given a finite, fixed number of breaths. And the day, or the time, or the moment that we breathe our last breath, we are not able to continue in this world for even one second. We are immediately handed out the warrant and the soul leaves the body.

When our lifespan comes to an end, the Lord of Judgment sends two angels of death. And they come and they take the soul. And as soon as the time comes, they come and they take the warrant, they immediately take the soul out from the body. And they also exercise punishment on that jiva, on that soul.

At the time of death, the jiva is so entangled in the world outside that it is refusing to leave the body which the angels of death are telling it to do. So, finally, what the angels of death do is, they pull the jiva, they pull the soul, out of the body. And when they forcefully pull the soul out the body, the attention of the soul from each cell, when it withdraws, causes a lot of grief and pain. It is equivalent to thousands of scorpions and thousands of snakes biting at the same time.

And they close the faculty of the tongue so one cannot say and one cannot express the pain that the soul is undergoing at that time. And that is how they pull the soul out of the body, and they inflict pain upon the soul like that.

But this pain is not for those who have the protection of the Master — those who have been initiated by the Master. They don't have to go through this ordeal. If we have love for the Master — even equivalent to a mustard seed — if we love Him even that little, the Master comes to fetch the soul Himself.

The Master Himself comes to fetch such souls and He manifests the Holy Sound Current — the Light and the Sound within. And, with that, the Master takes the soul and places it in the higher planes.

When the Master manifests the Jyoti — the Light and the Sound within — then it is so attractive that the jiva leaves its attachment to the world outside. And it gets intoxicated in that Light and Sound and becomes ready to leave this body immediately.

And then, like that jiva has done meditation, the amount of meditation that has been done, accordingly, the Master places that jiva within, that soul within, in different planes, according to the meditation and according to the practices done by that jiva.

For those disciples where the Guru, the Master, doesn't come to fetch the soul at the time of death, they are reborn in this world. And these are the disciples who have forgotten their Master and they have got entangled again in eating nonvegetarian food or drinking intoxicants and completely forgetting about their Master.

So, for such souls who have forgotten their Master — they have gone away from the Master — the Master does not come to fetch those souls. However, because they have been initiated by the Master, the Master takes care of them at the time of death by ensuring that the Lord of Judgment himself comes and takes care of them. The angels of death are not sent to exercise their punishment.

So, the Lord of Judgment comes, and according to the order of the Master, the soul is then placed, the jiva is placed again, in a family or a satsangi family or in a particular location where the Master tells the Lord of Judgment to do so.

Because that soul is reborn, with that rebirth, the connection with the Master — the earlier Master — does not continue. But the seed of Naam which has been placed, that is perennial, and that will not get destroyed.

So, the Master at that time, the Living Master at that time, takes that jiva in His fold. And then He gives him direction.

So, that way, the Masters do not leave that jiva in this world again. They give rebirth to that jiva, and then They work on his salvation and get him relief from this world.

It is said in the Banis that there are three lives that one goes through within to manifest God Almighty — but that is not to be taken literally. There are different planes and different levels above, and it is the process of, or the transformation through these different higher planes that are referred to as different lives.

So, the three levels within: the first level is the Sahasdal Kamal; and the second is Par Brahm; and the third is Sach Khand. So, these are the three transformations or the processes through which the soul goes to manifest God Almighty.

It is not that the soul has to take three births within, but all this is a process and, where the jiva has no attachment in this world and has devotion and love for the Master, the Master, at the time of death, can also take the soul straightaway to Sach Khand.

So, it is only our desires, it is only our attachments in this world, which stop us from going straightaway to Sach Khand.

So, if we have these attachments in this world, then at the different levels within, we are stopped and we are not able to progress within – only held back by our own

attachments. So, if we do not have these attachments and these desires in this world, then the Master straightaway relieves that jiva and takes him back to God Almighty.

Swaas dudhaara nith hee jaari,
Ik din khaali chaam.
Mashak samaan jaan yah dehee,
Bahathee aaton jaam.

He says, "Every moment, these breaths are leaving the body. And with each breath, the lifespan is coming down." So, there are 21,600 breaths we take every day. Each day, we have lost 21,600 breaths and our lifespan has come gone down by that.

So, if we calculate, then in one day, we are losing 21,600. So, how much we have lost in a week, in a month, in a year? And if we are now beyond fifty years of age, then we should calculate and see how many breaths we have frittered away. So, that way, we are wasting all our priceless and very precious breaths.

Kabir Sahib says, "Each breath is equal to the value of the three worlds." And it is so many breaths we can see that we have just thrown away, and we have not been mindful of the importance of these breaths.

So, everything that we are entangled in and which we hold very close to our heart, when, at the time of death, we have to leave this behind, then we curse ourselves for having wasted all our time in holding on to such attachments. And there is only repentance at that time.

So, He says, "Therefore, spend your time wisely and gather that wealth of Naam which will help you go within and manifest your Father and God Almighty."

Swami Ji Maharaj says, "That way, these priceless streams of breath are leaving your store of body. And eventually, this body will only be reduced to a sack of skin, and we will have to leave this behind." So, this body is then reduced to two handfuls of ash when it is cremated, and it is burned. In the south, it is buried. So, again, it is reduced to a handful of soil.

Mashak samaan jaan yah dehee,
Bahathee aaton jaam.
Tu acheth gaafil ho rahathaa,
Sune na mool kalam.

Swami Ji Maharaj says, "You are not paying attention to that loss of breaths and you are completely ignorant. And you are lost in your ignorance of this reality."

So, He says, and He tries to wake up the soul, and says, “You should be mindful and wake up to this reality.”

So, if we are able to manifest the Holy Sound Current, even for a moment, then not only this life, but all the previous lives, we will be able to redeem those karmas. And such is the greatness of that Holy Sound Current.

So, the mind, once it gets connected to that Holy Sound Current, it becomes clean like a glass. And once the mind comes into that state, then it automatically starts going within and going to the higher planes.

But as long as the mind is not pure, and it is not sublime and clean, we will never be able to start on that spiritual path.

To cleanse that mind, we have to use the Five Holy Names — repeat the five Holy Names — and contemplate on the form of the Master within. Only by doing so, we will be able to cleanse the mind.

That Holy Sound Current manifests from God Almighty and from Sach Khand. And it comes down and it is resonating at the Eye Center. It is that very Sound Current which has made this whole Creation possible.

Guru Nanak Sahib has said, “It is this Holy Sound Current, this world, and all the creation that we see, are manifestations of that Holy Sound Current. And it is that same Holy Sound Current that is resonating at the Eye Center. And everything we see around us is all a manifestation of that Holy Sound Current.”

So, it is with that Holy Sound Current that the five elements have been created. And this world, these oceans that we see, this land that we see, the heavens and the hell, all of these are creations of that Holy Sound Current.

So, at the time of dissolution also, these five elements will start folding into each other and getting absorbed by each other. And eventually, the five elements will get absorbed by the Holy Sound Current. And then the Sound Current will assimilate all of this creation within itself and go back to Sach Khand. That is how the creation has been made and that is how the dissolution will happen.

There is a finite period of time for this creation also. And at the end of that time, this creation will also completely dissolve. There will be a complete dissolution.

So, Sawan Singh Ji Maharaj had also calculated the time, and He had also mentioned how much time has passed and how much time is still there for this creation. Like

that, everything has a time. This world has been created and there is a finite period that it will continue to exist. And at the end of that time, it will also dissolve.

Maayaa naari padee tere peeche,
Kyon nahin chodath kaam.
Bin guru dayaa chuto nahin yaa se,
Bhajo guru kaa naam.

So, Maya is chasing the jiva, and Maya is taking different forms. It takes the form of wealth, money, and all kinds of material things that we see. It takes the form of a woman. It takes the form of a male. So, Maya is something that is not — so, whatever is a fiction is what Maya is.

* * *

Once Guru Gorakhnath, he was an attained soul, and he was coming back from the Himalayas after his penances. So, when he was returning and he was near Ujjain, there Maya came across him in the form of a queen. And she was carrying a chabuk, she was carrying a whip, on her shoulder and she crossed Gorakhnath.

So, when she crossed him and she had this whip on her shoulder, Gorakhnath curiously asked her, "What happened? Where is your horse?"

So, Maya replied to him, "My horse is all those rishis and munis who do a lot of these meditations and come back. They are my horses."

So, he got very annoyed with that statement, and then he told her, "Have you ever met Gorakhnath?"

So, she told him, "Gorakhnath? That horse doesn't even need to be bridled."

So then, Gorakhnath got very angry, and he said, "I will turn you to ashes." And he started saying all of those things. And Maya vanished in the process. So, she vanished, and Goraknath continued walking.

So, when he came to this river, it had dried up and there was sand in the river. And it was very hot and it was summertime. So, he saw that there was a three-month-old baby girl that was lying in that hot sand, and she was crying.

So, Gorakhnath got very angry at the mother of that child. And he wondered how that heartless lady could have left such a baby girl on the sand, on this hot sand. If he would ignore her and just continue walking, then she would die in that heat. So, he felt that he should carry that baby girl and give her away in some ashram or somewhere where they could take care of her.

So, he felt that he'd pick that baby girl and leave her at some ashram. So, he picked her up and placed her on his shoulder. And he had his stick and kamandalu, and his water vessel in the other hand. And he also had some bags which he was carrying.

So, as he continued walking, the weight of that child started increasing. And finally, when it came to about forty, fifty kilograms, Goraknath felt, 'There is something wrong. This baby cannot weigh so much."

So, Maya also sensed that now Goraknath had come to know. So, she told him, "Now, Gorakha, now you've understood. I'm now making you walk without a bridle."

So, immediately, Goraknath took that child off and threw her down. And again, got very angry at Maya. But by the time he could do anything, again Maya vanished.

* * *

So, it is that same form that we are seeing in our lives. It is that same Maya which is manifested in various illusions that we are all entangled in. Somewhere that Maya is a woman, somewhere she is a spouse, somewhere she is some wealth, somewhere she is some belonging, so it is that same Maya which is constantly deluding us.

That is why the Masters say, "Maya is that mirage. It is not there. And it is just what we are believing and what we are imagining to be, but which is not true."

So, it is the same thing, that Maya has deluded us and everything that we are finding so interesting, and which we have developed so much liking for, are all different manifestations of Maya. It is the circus of Maya that is going on. And, at some point, we have to leave all of this and go away.

So, therefore, Masters awaken us and tell us, "This is not permanent, and you will have to leave all of this behind."

So, while you're going about your life, you should continue to look at all of these things as your duties in this world. But stay steadfast in your love and devotion of your Master.

Bin guru dayaa chuto nahin yaa se,
Bhajo guru kaa naam.
Guru kaa dhyaan dharo hirde mein,
Man ko raakho thaam.

Swami Ji Maharaj says, "There is only one way to get out of this delusion, out of this attachment of Maya. And that is by doing the meditation upon the Naam given by the Masters and contemplating on the Form of the Masters." Only with that, you will be

able to cut across this delusion and cut across these attachments that you are entangled in.

So, by doing your Bhajan Simran, the love and affection that we have developed in this world, that reduces. And the love and affection towards the Master increases. And, at the time of death, it becomes easier for us to leave this body and leave all of these surroundings and go happily within.

For a disciple who is doing his Bhajan Simran, at the time of death, he enjoys the same happiness like a bridegroom does at the time of marriage.

So, such disciples are very happy at the time of death to go to their Masters — unlike the rest of the world, which goes through the suffering and goes through all of the pain of death.

Sant Ji, before He left His body, had written a bhajan to this effect; and, in fact, He had written it before He left His body. And He had said, "Who is saying that I am going to die? I am just going to my True Home." So, the home that He refers to is Sach Khand and Sat Lok. That is our True Home. That is the home of God Almighty and that is our True Home.

This world here is not our home. Here there is suffering, and nobody can be truly happy. But, when we go back, we get that joy only in our True Home.

Ve dayaal teree dayaa vichaarein,
Dam dam karein sahaam.
Chhod bhog kyon rog bisaave,
Yaa mein nahin aaraam.

He says, "Saints are dayal. They shower Their Grace. And when we meditate upon the Masters, They shower Their Grace and, at the time of death, They take us to a very nice place."

And as opposed to that, the love for this world will only bring us back into this ocean of life and death, and will, again and again, bring us back to this suffering.

Chhod bhog kyon rog bisaave,
Yaa mein nahin aaraam.
Guru kaa kahanaa maan piyaare,
Tho paave vishraam.

Swami Ji Maharaj says, "Loved one, listen to what your Masters have to say. And by following what your Masters are saying, you will get permanent peace —this back and forth into this world and into this ocean of life and death will stop and you will get

permanent or perennial happiness and peace." Because by constantly spreading our love and affection into this world, we have brought sorrow upon ourselves. And when we turn that love and affection and devotion towards our Master, we will be able to get ourselves rid of this sorrow and get into a perennial state of bliss.

When we have that love and affection for the Master, He will assimilate us and He will take us back to God Almighty. Because He is connected within to God Almighty. So, He will take us also back there.

Guru kaa kahanaa maan piyaare,
Tho paave vishraam.
Dukh teraa sab door karenge,
Denge achal mukaam.

He says, "The Master is the only True Power that can get you out of this ocean of life and death and get you back to your True Home and get you to meet your True Father." So, He can relieve you of this sorrow. And this sorrow is this ocean of life and death where you have to come again and again. You get birth, and then you die, and then you are reborn. So, this ocean of life and death is continuing and that is the sorrow that we are going through.

And, therefore, He says, "There is only one Power that can relieve you from this sorrow, and that is the Master.

Dukh teraa sab door karenge,
Denge achal mukaam.
Radhaswami kahath sunaayi,
Khoj karo niz naam.

So, Swami Ji Maharaj, at the end, says, "I have explained all of this. You should spend your time to search for that Holy Sound Current, which is resonating within. You should make your efforts to search and manifest that Holy Sound Current."

That Holy Sound Current is very pure. It is very sublime. And when the mind gets connected with that Holy Sound Current, it also becomes pure and becomes sublime. It is like the philosopher's stone which converts iron into gold. Like that, when the mind comes in connection with the Holy Sound Current, it also becomes pure.

Dukh teraa sab door karenge,
Denge achal mukaam.
Radhaswami kahath sunaayi,
Khoj karo niz naam.

Radhaswami.

04

Meditation Talk

02 Jan 2024 - Morning

Only After The Last Disciple Is Taken To Sach Khand, The Masters Go Back To Sach Khand

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Guru Sahib in His Bani, has said, "We should contemplate on the form of our Master within when we are doing our meditation. Just as it is important to do our repetition or Simran, it is equally important to contemplate on the form of the Master at the Eye Center."

Sant Ji used to say that the Master never dies. So, we should contemplate on the form of the Master Who has initiated us. Sant Ji used to say, "The Master never dies because this body which is to be left behind, that is only an earthen vessel that is given for a few days, and this earthen vessel has to be then cast aside and a new form has to be taken." So, the Masters are immortal and They are always there with you. And you should contemplate on the form of the Master Who has given you initiation.

The Masters do a very great sacrifice. After They leave the body, They do not go back to Sach Khand-Sat Lok, but They instead stay at the level of the Brahm. That is where all the souls are connected. And from there, They take care of all of Their disciples. So, until all of Their disciples are free, They continue to reside in the Brahm.

So, They sit in the Brahm, and there, They are contemplating on God Almighty and They are also taking care of all Their disciples. Until the very last disciple leaves this world, the Masters stay there, and They forever protect all the disciples.

So, we should therefore never think that our Masters have left us and They are no longer with us. The Masters sit in the Brahm and They contemplate on God Almighty from there.

Sach Khand is an immortal place. And it is a place of immortality. So, soon after death, if the soul goes into Sach Khand, then the soul merges with God Almighty there and doesn't come back.

So, the Masters, therefore, sacrifice that pleasure and continue to stay in Brahm only for Their disciples. And, only after the last disciple is taken to Sach Khand, the Masters go back to Sach Khand.

So, the Masters Who have initiated us, our account of karmas is in Their hands. And we should, therefore, contemplate on the form of the Masters Who have initiated us.

Therefore, we should contemplate on the Masters Who have initiated us. We can always go to the Living Masters and we can always get the benefit of Their Darshan, of Their Parshad, and we can refresh our love and affection towards our Master. We can refresh our devotion there by going in the presence of a different Living Master. But within, we should be contemplating on the form of the Master Who has initiated us because our account of karmas is with Him.

Therefore, Sant Ji used to say, "For those who say that, 'my Master is dead', you should make that disciple stand in a court and you should question him, why did you even make a Master who dies?"

So, we should never be in that belief that the Masters are dead, or They have left us. The Masters are immortal. They are connected with God Almighty, and They are immortal like God Almighty. And it is only this body that has to be left behind.

So, we should not get disheartened if we are not able to clearly contemplate on the form of the Master Who has initiated us. We should continue to then focus on our Simran. Because by doing the Simran, we will be able to cleanse our mind. And once the mind becomes cleaner, the Master is not far away. He is in the form of the Shabd within. And He is in the form of the Sound Current. So, He will immediately come in our contemplation. It is only about cleansing our mind.

The Simran given to us by our Masters is of a very high order and we should constantly do our Simran. The Masters give us Simran because, in order to get out of the bondage of the physical world, we have to have something which is given in the physical form – and hence, the Simran of the Five Words is given to us. So that by constantly repeating the Five Holy Names given by the Masters, we are able to get out. We are able to get our attention of the soul focused out of this physical body, clear our nine doors, and come to the Tenth Door. So, we should not undermine the importance and the order of Simran. It is a very important thing that the Masters have given to us. It is a very important tool for us to get out of this body.

Therefore, it is very important for us to contemplate on the form of the Master while we do our meditation and do our Simran. And we should do our Simran all the time so that we are able to cleanse and get focus in our mind and in our faculty of

contemplation. By doing so, we will be able to contemplate on the form of the Master in a better way.

And when we do so, the Master is not far away. He is within us, and He will definitely grace us by coming in our contemplation. So, we should not get disheartened that we are not able to get a clear picture of our Master or contemplate. We should be steadfast in our Simran and steadfast in our contemplation of the Master.

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This morning time is very good for meditation because the mind is quiet. And a quiet mind is good for meditation. So, let us make the most of it. Let us close our eyes and get connected to our Simran and Dhyan.

05

Meditation Talk

02 Jan 2024 - Afternoon

Only When We Do The Practice Of Meditation Will We Truly Be Able To Appreciate The Master And The Naam

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In Sant Mat, emphasis has been laid upon a Living Master. Masters Who are no longer in Their physical presence in this world, Who have preached and Who have left, we cannot rely on that support. We need a Living Master.

However great those Masters have been, and only during Their lifetime, people who have come, they have benefited by Their presence, they have got their salvation with the help when They were living in this physical world. Those people got salvation. But now, if we expect that those Masters Who have left Their physical presence will help us, that will not happen. We will have to go to the Living Masters of the present.

It is like doctors. They may have been very good doctors, but if they are not living anymore and we have some ailment, we cannot expect that those doctors will come and cure us because they are no longer in the living present. We will have to get attended to by a living doctor of the present.

Like that, the Masters lay emphasis on a Living Master only to get us our salvation. It is only the Living Masters Who can, by Their Satsang, explain to us and bring us on this Path. And then, They can initiate us. And then, They can protect our soul and get us salvation.

Why do we go to Saints? Why do we go to the Masters? We go for the suffering and ailment that we have — and that ailment is the ailment of life and death. We are perennially in this cycle of life and death. And to get free from this cycle, we go to the Masters.

So, since we have that ailment and They have given us the cure, after going to the Masters, we should then follow up that by doing the practice. We have to do our Bhajan Simran regularly so that we get free from this ailment.

So, only when we do the practice of the meditation and the practices as explained by the Masters, only when we do that, we will truly be able to appreciate the Master and truly appreciate the Naam. Because, by doing our Bhajan Simran, when we are able to go within and manifest the Radiant Form of the Master within, only then, we will understand truly how great the Master is and what powers the Master has, and how great the Naam is.

This Path of Sant Mat is the path of action. It is a path of doing and not the path of talking. So, the more we do, the more we act on the Teachings of the Master, and the more we practice our Bhajan Simran, the faster we will be able to progress on this Path. And the slower we do Simran, the lesser we do our Bhajan Simran, the slower we will be for the progress of this Path.

So, whatever the Masters explain to us in the Satsang, we should follow that. We should follow the Teachings of the Masters and try to listen to Satsangs every day. And try to do Bhajan Simran every day.

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The time is quiet and the atmosphere is congenial for us to sit for our meditation. Let's close our eyes and sit for meditation.

06

SATSANG

02 Jan 2024 — Afternoon

For A Disciple, The Fight Is Not With Anyone Outside — You Cannot See Or Fathom That Enemy— That Is Your Fight — That Is Your Meditation— You Have To Overcome That Foe

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The paathi sings the Bani of Sant Kabir Sahib...Kabir Saakhi-sangrah bhaag 1, Bhakti ka ang...

Timir gayaa rabi dekhathe,
Kubudhi gayi guru gyaan.
Timir gayaa rabi dekhathe,
Kubudhi gayi guru gyaan.
Sumathi gaee ik lobh tein,
Bhakti gaee abhimaan,
Bhakti gaee abhimaan.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib came into this world in Kashi, about six hundred and fifty years back and He was a very renowned Saint.

He came into this world at a time when the society was very orthodox and people were doing all kinds of rituals, all kinds of deity worships. They would worship water, sun, fire, and these kinds of things. And they would believe in all outward rituals. They would believe in pilgrimages and outward practices.

So, He had to come and He had to awaken the souls in that kind of a situation, and explain to them this concept of Sant Mat, and explain about the soul, the super soul, God Almighty, the path to go back to God Almighty, and about Satguru.

He led a family life and He continued to do His practices and preach about the Path while He maintained His family. He came from very frugal incomes. So, that was because a lot of people did visit Him. A lot of Saints would come too and visit Him. A lot of people and disciples would come to visit Him and He would, in His hospitality, spend whatever little He had earned — and the family members would eat only gram. They would soak the gram in water and they would survive on that.

So, His income came from weaving cloth and He would maintain His family with that income.

It won't be incorrect to say that He was the first Saint. And Guru Nanak Sahib also came around the same time. He came about thirty-five years after Kabir Sahib. So, both of Them practiced almost around the same time.

* * *

So, once, for about seven days, both Kabir Sahib and Nanak Sahib, both of Them, stayed together in Varanasi. And after that, Kabir Sahib preached throughout the length and breadth of the country. He went from the north of India to the south. And Nanak Sahib went from the northern parts of India into Pakistan, Afghanistan, and then further, right up to the countries in the Middle East.

They traveled a lot to explain the Teachings of Sant Mat. But because the people were so orthodox and they were so much glued onto their own practices, there were very few disciples who came on this Path following the Teachings of these great Saints.

* * *

Kabir Sahib says, "Like with the first ray of the sun at the time of sunrise, the darkness is dispelled. Like that, when we go within, and we manifest the Light within, then all the darkness and all our ignorance is also dispelled."

He says, "However virtuous a person is, if he is overcome by greed, then he has to face a downfall. He has to face embarrassment as a result of his greed. Likewise, however good a disciple is, if ego overcomes him, then again, he will lose that benefit of that devotion that he has done."

When we do our devotion, by doing our meditations, we automatically imbibe the virtues, and slowly, the vices start leaving us. And all the vices are replaced by compassion, love, and devotion towards the Master.

The Mahatmas are very humble, and They always consider Themselves as the lowest of the low. And They look upon everyone with an equal basis. Whether he has good deeds or bad deeds, or whatever virtues he has, or whatever vices he has, all of this, whether he is rich or poor, everyone is looked at with the same equality in the eyes of the Mahatmas.

So, many people would visit Kabir Sahib. And they would be following different practices, but Kabir Sahib, always with humility, would extend His hospitality to them, make them sit on a chair, and extend all the hospitality to them.

So, we see this always in all the Masters — that They are always humble — and you will never notice the stink of ego in the Masters. In all Their talks also, They are always praising Their Masters. Everything They consider has been because of Their Masters. And you can see this in Their Bani also — how much Their humility and Their love and devotion is all reflected in all Their Banis.

Bhakti bhaav bhaadhon nadhee,
Sabai chalee gahraay.
Bhakti bhaav bhaadhon nadhee,
Sabai chalee gahraay.
Sarithaa soyee sarahiye,
Jo jett maas tahraay,
Jo jett maas tahraay.

He gives an example of the rivers. So, all the rivers, when it rains, all the rivers — even rivers which are dry — they start flowing. But He says, "Those rivers should be praised which flow throughout the year. And even in the summer, when it is hot and dry, these rivers do not stop flowing and they give water. Such rivers should be praised."

The meaning of what He says is that, when we see the disciples, they come to the Master. And so long as they are getting the importance given by the Master, and so long as their lives are comfortable and they are getting good incomes, they continue to come. But if some calamity befalls them, if they lose a spouse, or if they have losses in their incomes, or if someone speaks not to their liking, then they immediately stop coming to the Master. They talk ill about the Master.

So, He refers to the example of the rivers for such people. The meaning of this is that, those who come to the Masters and they continue to be resolved in their faith — they have unwavering faith in the Masters — even if some difficulties befall them, then those are the people who are to be praised. Because such people give importance to their Master and they consider all the other worldly matters secondary to their Master. And, therefore, when such things happen, they do not waver.

* * *

We can see the example of Bhai Lehna. Bhai Lehna was a prosperous person. The temple was about thirty-five, forty kilometers away and he would often pay for the visit for his fellow villagers to their deity, a goddess— which would be about thirty, thirty-five villagers. And he would pay for their food and travel and return. So, it would take about a week for them to go and make their offerings to the goddess and come back.

So once, when they were going, Guru Nanak Sahib's Satsang was going on and Bhai Lehna suggested that they sit and listen to the Satsang while they were on their way to the goddess.

Now, when he listened to the Satsang, Bhai Lehna was transformed. And he decided that he would continue to stay there. So, when after the Satsang, everyone said, "We are getting late. Let us leave on our journey", he said, "I will continue to stay here." And he paid money for all of them so that they could go and visit the goddess and come back. He said, "You go and visit and, on your way back, I will come along." So, all of the villiagers left for visiting the temple.

And, after about seven days, they returned. Now, when they returned also, Bhai Lehna said, "I am not coming with you. I'm going to continue to stay here with Guru Nanak Sahib." So, he considered Guru Nanak Sahib as the main thing and he left everything — he felt everything else was secondary.

He was a very great sevadar and Guru Nanak Sahib had a lot of love and affection for Bhai Lehna. And amongst nearly twenty-two astute followers of Nanak Sahib, eventually, He chose Bhai Lehna to succeed Him.

So, that devotion is truly to be praised which will not get disturbed by any worldly matters and which will remain unfaltering and resolute throughout.

Kaami krodhee laalachee,
In thein bhakti na hoy.
Kaami krodhee laalachee,
In thein bhakti na hoy.
Bhakti karein koee sooramaa,
Jaati baran kul khoy,
Jaati baran kul khoy.

Kabir Sahib says, "Those who are overcome by lust or anger or greed, such people cannot take to devotion. They are unable to do their devotion."

Kabir Sahib says, "Such people who have greed, anger, and lust, such people are unable to do devotion. And wherever they are doing devotion, they falter because they are overcome at some point or the other by ego, or their greed, and such pulls that are there." Because of these vices, they are unable to do the devotion.

Kabir Sahib says, "Only those people who can do good devotion are people who have pulled themselves above these vices, and who are above caste or creed and who do their devotion unwaveringly — overcoming all of these vices."

We have to remain very steadfast in our practices and we have to be very, very resolved in our mind. And therefore, when we do our devotion, if we have all these vices and such other things, then we are not able to sit for long hours in meditation. Sometimes our legs feel pain, sometimes our back feels pains. And with all these things, we are unable to overcome and rise above all this for doing our devotion. Because, by all of these things, all of these vices, our mind is entangled outside in this world. And therefore, when we sit for meditation, when we do our devotion, the mind is always wavering and we are not able to enjoy that meditation. We do not get that fixation in the meditation. Because, for being fixated in meditation, we need to have that love and affection which should be singularly focused towards our Master.

Because of these vices and other things, we have that attention, that love and affection, outwardly. We are not able to sit for long hours and get that enjoyment in our meditation. So, we have to develop that love and affection for our Masters for being successful in our meditation.

What we can also try is — before sitting for meditation, we should sing some bhajans written by the Masters, because They have written those with a lot of love and affection. And when we read that Bani, that has an effect on us and we are able to get some benefit out of that.

Or we can even read the Bani of Swami Ji Maharaj. He has written four volumes filled with love and affection for His Master. So, we can read from those volumes. And, that way, it will help us get some love and affection when we sit for our meditation.

When we sit for meditation, the mind also does not allow us to do our Simran. After doing Simran for about three, four times, or five, six times, the mind immediately starts going out and it deludes us in other thoughts. So, we have to be also attentive to see where the mind is getting focused. And the moment the mind goes elsewhere, we have to catch the mind and bring him back on doing the Simran.

So, again, after some repetitions, again the mind will go away. Again, we have to be attentive, bring the mind back. So, our practice should be to be attentive to ensure that the mind keeps doing the Simran.

The Masters also say, “This is the practice that we have to do by sitting in meditation. That is all focusing the mind on doing our Simran.” And, the Masters say, “By doing so continuously and regularly, we will be able to gradually start getting that fixation, getting that focus.” And Masters say, “Those who do this regularly, they are able to move from being in the physical form, to being the intelligent one, or being the subtle one — they are able to rise above this physical body.”

So, the Masters say, “The practice of meditation is when you are able to keep your body still and not move your body during your practice. And keep the attention of the mind between your eyes — so, at the Eye Center, keep your mind focused. And don't allow the mind to go away from there.”

There are two faculties of the soul – the faculty of listening and the faculty of seeing — surat and nirat. So, we have to also ensure that those two faculties are also imbibed in that repetition that we are doing. When the body, mind, surat, and nirat, all of them are focused on the repetition of the Holy Names then, within one second, we will get to see Light inside. So, it is all about making all of these still at the same time.

We have to keep the body still and we have to keep the mind still at the Eye Center. We have to also keep our tongue still and not move the tongue. And we have to keep the nirat and surat still. So, all of these five have to be still. And then, we will be able to manifest the Light within.

Now, what happens is, the mind doesn't remain still because we have all these outward pulls. So, the mind keeps running out and you have to keep bringing the mind back at the Eye Center. So, as long as your focus is at the Eye Center, your mind will remain fixated. The moment your focus goes away from the Eye Center, your attention again gets dissipated. So, we have to focus that. And when all of this is focused, we will be able to manifest that Light within.

Now, what happens is, when the mind keeps on pulling us outside, this process keeps happening. That is the practice that we have to do, but the mind also gets tired. And the mind takes about nearly two hours to get tired.

So, when we sit for meditation, after about two hours of this practice, the mind will also get tired going outside and it will also start becoming still and stay focused at the Eye Center. And that is when all of the rest, the nirat, surat, everything will become still.

But unfortunately, we don't have the stamina, or we do not have the will to sit for that long. And we give away our practice before we sit for two hours.

So, the true meditation you will be able to enjoy only if you are able to sit beyond two hours.

So, therefore, the Masters say, “You have to do your meditation for two and a half hours.” At least sit for two hours in your meditation and try to do your Bhajan — that is listening to the Sound Current and seeing within for about half an hour. So, when you are able to develop that practice for sitting continuously for two hours, you will

start experiencing the manifestation of that Sound Current within and the Light within. And that will give you a lot of enjoyment.

But we are all entangled outside in our families, in our work, and there are so many other pressures. So, we are not able to focus for that long. We are not able to sit that long. So, we don't have the stamina because we are so outwardly focused.

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So, earlier, I had the practice of sitting at least for four hours when we were in the gupha — in the cave. We used to sit for meditation at Enumuladoddi in the Pahad Ashram. We used to sit. Each session would be at least for four hours. So, as soon as we sat, it would be at least for four hours that we would continue — and it had become very routine for us to sit for continuous periods of four hours.

But now*, it is difficult, considering the pain in the knees. It is difficult to sit like that because the knees don't fold and we need a chair to sit. So, it's not possible to sit for those long hours of four hours.

** The focus here shifts from Babaji's experience sitting in the cave to our situations now as we try to sit for our meditations...*

So, it is therefore necessary that we also do our practices when we are healthy, and we should use that time to do our practices. A lot of people say, "What is the point of doing all our meditation and all at such an early age? Now, we are in the prime. We should do this only in the last phase of our lives when we are old." But then, when you're old, your faculties have given up. Everything else is all scattered. Your mind is so scattered that it carries sixty, seventy years of thoughts — and so, you're not able to focus at all and sit! So, you have to do it when you're fit and try to increase your time for meditation.

Bhakti dwaara saakara,
Raayi dasave bag.
Bhakti dwaara saakara,
Raayi dasave bag.
Man airaavath hoirahaa,
Kaise hoye samaav,
Kaise hoye samaav.

Kabir Sahib says, "The Door of Salvation is very, very small and very, very fine. It is the size of less than one tenth of a mustard seed." So, that is the size through which the attention of the soul has to pass and go for us to get our salvation.

When we cross the nine doors and we go to the Tenth Door, that Tenth Door — the size is that small, that refined — which is one tenth of a mustard seed. But we have to carry our mind inside that fine place. And that mind has become like an elephant. It carries its ego, greed, lust, all the passions, and all the attachments. So, by all of this, it has become so big that it cannot enter that fine Door of Salvation.

Paltu Sahib has also referred to this in His Bani. He says, "You grind your mind. You keep grinding your mind so that it becomes so refined that it can pass through that Door. And then you can manifest the Radiant Form of the Master within."

So, how do you grind the mind, or how do you refine the mind? It is by doing your Bhajan Simran. When we do our Simran, the mind keeps on getting purer and we keep redeeming the burden of karmas, the filth of karmas that it is carrying. And that way, we refine the mind and grind it, such that it is able to go through that very fine Door of Salvation.

Therefore, we should focus on doing our Simran. And for those also who cannot sit for long hours to do their meditation, or who have physical difficulties, they should focus on doing their Simran. When they are walking, when they are eating, or traveling, or doing any such other activity, they should try to continuously do their Simran.

When we improve our Simran, at some point, the mind starts doing the Simran on its own. And that is called 'Ajapa Simran' — or the continuous Simran — which happens without consciously having to do the Simran. Your mind will continuously start doing the Simran. And when we reach a stage like that, then we can safely believe, "Yes, we have done our devotion." When the mind starts doing the Simran on its own.

So, the mind will be able to do that continuous Simran, do that ajapa, only when it is very pure and clean. And to do that, to make the mind pure, we have to continuously do the Simran forcefully in the mind. We have to consciously do the Simran, and that will cleanse the mind. And then, at some point, the mind will be clean enough and it will start doing the Simran on its own.

The Masters say, "The Simran dies, then the ajapa dies, and then the Anahad dies and as long as we do not manifest the Sar Shabd — which is at Par Brahm — we will keep on coming back into this world and go through the cycle of life and death."

So, ajapa is the state of Simran which is being done by the mind. After that, we manifest the Sound Current — and that is the Anahad. That is the Sound Current which takes us from the eighth plane to the Par Brahm. And beyond that, it is the Sar Shabd. Beyond Par Brahm, it is the Sar Shabd.

So, the Masters say, “The Simran, the ajapa, and the Anahad, all are subject to destruction. As long as we do not manifest that Sar Shabd, we will not be able to get out of this compound of Kal and out of this cycle of life and death.”

So, the Saints have called that as the 'Door of Salvation' — that is Par Brahm, where the soul can be free from these worlds of Kal.

Kabeer guru ki bhakti binaa,
Dhig jeevan sansaar.
Kabeer guru ki bhakti binaa,
Dhig jeevan sansaar.
Dhuaan kaa saa dhoulhar,
Jaath na laage baar,
Jaath na laage baar.

Kabir Sahib says, “If we are not doing the devotion in this life of our Satguru, then it is not worthwhile to live. And we have to do our devotion.” It is like the smoke which comes out when we are cooking. And that smoke goes up and it goes up straight. But, with the slightest of wind, it scatters all over the place. So, like that, there is no permanence in this life, unless we are doing that devotion.

So, Kabir Sahib emphasizes on gurubhakti. He emphasizes on the devotion of the Master. Because that is the very foundation and the first step on this Path of Sant Mat. Because the Master is manifested here, and He is in front of us. And inside, He is connected to God Almighty. So, it is only with the help of such an Attained Master that we will also be able to overcome everything and go along with Him back to God Almighty. So, the first step on this Sant Mat is to please the Master, to get the Grace of the Master by doing His devotion.

That is by listening to Satsangs, by doing our meditation, and by doing seva. By doing these three things, following His Teachings, doing His Bhajan Simran, and doing selfless service, we are able to get the Grace and the pleasure of the Master. And that is how we are able to step towards our salvation.

The mind is carrying the burden of karmas from millions of previous lives — and it is burdened by all of these karmas. So, if we want to get salvation, we have to get ourselves free from this burden of karmas. And, to do that, when we go to Satsangs, we will listen to the Satsangs lovingly, then we are again cutting down that burden of karmas by the Grace of the Master.

Likewise, when we do our Bhajan Simran, we are again cutting down those karmas.

And similarly, when we attend some bhandara, or we attend some functions in the praise of the Masters, we do seva, we do some selfless service there. That also results in cutting down our karmas. But when we do our seva, we have to do it lovingly and without any ill feelings for others – without engaging in any kind of slandering, or without any kind of envy, or jealousy. And we should do it selflessly and do it for the love of the Master.

So, by doing this, we reduce that burden of karmas and make the mind pure. And when the mind becomes pure, our spiritual path begins. We are able to leave the nine doors of this body and come to the Tenth Door — that Door of Salvation. And beyond that, the Master, Who is in the form of Shabd, Who is in the form of Sound Current at the Eye Center, He manifests. And when we manifest the Radiant Form of the Master within, then we can say that our first stage of doing gurubhakti — of doing the devotion of our Master — comes to an end.

So, that is where, once we manifest the Master within, the stage of gurubhakti is said to have been achieved. And, once the Master is manifested within, then the Master does not leave us for even one second. He is always with us. And whatever He says to us, whatever questions we have, He answers those questions. And if we are going anywhere — we go to America from here — He will be with us there. If we go in some jungle or if we go in some mountains, He will be there. So, He is always with us and He will not leave us for a second.

So, once we have manifested the Master, the Master then takes care of the soul and takes the soul to the higher planes.

In Sant Mat, therefore, the emphasis is on doing the devotion of the Master. So, once we do that devotion of the Master and we manifest the Radiant Form of the Master within, we have done our duty, our devotion of the Master. After that, it is the duty of the Master to take the soul back to God Almighty.

So, He handholds the soul throughout all the higher planes. And, plane-by-plane, He takes the soul until it goes back and merges with God Almighty.

So, the Masters say, "This devotion of the Master is very difficult. And it is difficult because it is not a matter of one or two lives, but hundreds of millions of lives that we have had before. We have been attached to this world and we are carrying all those karmas with us, all that burden is with us, and our attachments are so deep."

So, it is therefore very difficult for us to unshackle ourselves from those attachments and do the devotion of the Master. The Masters say that the only way that you are able to unshackle yourself, to get out of these attachments, is by doing your Simran. It is

only by the Simran that you will be able to cut off all your attachments of this world and be able to do your devotion of the Master.

So, it is the Simran which will develop your love and affection for the Masters. It is that Simran which will give you the will and the motivation to do your meditations to go within. And it is that which will eventually – it is the Simran which will eventually — take you to your Master and get you to meet your Master and manifest your Master within.

So, therefore, if our bodies are tired, if we are not able to do meditations for long hours, then we should make it a point to do our Simran. And continuously try to do our Simran throughout the day and improve upon our Simran.

The mind, of course, does not like to do the Simran. So, initially, you have to force the mind to do the Simran. And only when you force your mind to continuously do your Simran, then it will start doing it eventually.

Baba Ji* has also said, "You have to be very resolved to do your Simran and stubborn to do your Simran. You should not give away to your mind and be stubborn to ensure that you do your Simran all the time. Force your mind to do your Simran. And then, eventually, after a point, the mind will start doing it on its own. And that's how you will be able to go within and manifest your Master within."

**Somanath Baba Ji*

So, the Masters say, "For a disciple, the fight is not with anyone outside. The enemy here is such an enemy that you cannot see. And when that enemy attacks you, he gives you such a blow that it is very difficult to recover from those blows."

You cannot see that enemy and fathom that enemy. So, that is your fight. That is your meditation. You have to overcome that foe.

Kabeer guru ki bhakti binaa,
Dhig jeevan sansaar.
Kabeer guru ki bhakti binaa,
Dhig jeevan sansaar.
Dhuaan kaa saa dhoulhar,
Jaath na laage baar,
Jaath na laage baar.

Radhaswami.

07

Meditation Talk
03 Jan 2024 Morning

The Five Holy Names For The Repetition Are Only Given As A Tool To Clear These Nine Doors Of The Body And Come To The Tenth Door

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Swami Ji Maharaj, in His Bani, has said, “Everything that is written is contained in the fifty-two letters. In the Hindi language, there are fifty-two letters, and all the four Vedas, six Shastras, and eighteen Puranas, and all the seven crore mantras, all of these are contained within those fifty-two letters.” But He says, “The Naam is not contained within these.”

That Naam is not contained in these fifty-two letters and it can only be heard by the ears of the soul and seen by the eyes of the soul. The Masters call that Sound Current as the Naam. When They say They have given Naam Daan, it is the initiation into that Sound Current.

The Five Names that are given outwardly — the Five Holy Names for the repetition — those are only given as a tool to clear these nine doors of the body and come to the Tenth Door.

The Five Holy Names are also contained within the fifty-two letters and those are also subject to destruction. Anything that we can see, talk, or hear, that is all subject to destruction. We see the mountains and the land, and everything that we see around us, everything is subject to eventual destruction.

So, the Naam that the Masters give us, that is not subject to destruction. That Holy Sound Current, which is emanating from God Almighty, and it comes from Sach Khand, and is resonating at the Eye Center, the Masters connect us to that and that is what the Masters call as 'Naam'.

Even today, the soul and the Holy Sound Current are both contained within for all beings. But, at the time of initiation, the Master connects the soul with that Holy Sound Current. That is what is called as 'Naam Daan'. It is only because of that connection of the soul with the Holy Sound Current that the soul is protected.

The Sound Current is of a very high order, and it protects the soul all the way back to God Almighty. That is why the Masters connect us to the Holy Sound Current.

The Masters give us the Five Holy Names for repetition. And They ask us to contemplate on the form of the Master as we see Him. And this is done so that we are able to go within and open the Tenth Door.

Whatever is physical, we need tools which are in this physical world to overcome those obstacles. And that is why these Five Names and the contemplation is of the physical kind, and that helps us to go within.

Like I'd said earlier, Guru Nanak Sahib has said, "It is that Holy Sound Current only which has come from God Almighty. And under the instructions of God Almighty, it has created all the planes and it has made the whole Creation. These oceans that we see, the land, this earth, and the entire universe, everything has been created by this Holy Sound Current. And that Holy Sound Current resonates in all the living beings, and it is resonating at the Eye Center.

When we lovingly repeat the Five Names and we contemplate on the form of the Master, we leave the nine doors and we come to the Tenth Door. When we come to the Tenth Door, the intellect — our intellect – ceases, and so does our faculty of the tongue. So, we are neither able to repeat or use our intellect. When there is no intellect and no tongue to repeat, there is no question of repeating those Five Names. So, after that point, it is only the Holy Sound Current, with which the soul is connected, which takes us up.

So there, with the Grace of the Master, He manifests the Holy Sound Current and the Light. And then, only on the support of this Light and this Holy Sound Current, the soul ascends upwards.

So, it is important for us to do our meditation, to do our Simran of the Five Holy Names, and do the contemplation of the Master. And the more we do it, the faster we will progress within. So, it is incumbent on us to do more and more of this practice and come as early as possible at the Tenth Door.

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The morning time is very good because the mind is very quiet, and a quiet mind is good for meditation. So, let us make the most of it and we close our eyes and get connected to Simran and Dhyan.

08

Meditation Talk
03 Jan 2024 - Afternoon

The Master Is Observing Us And Sees Us Making An Effort To See Him

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Sawan Singh Ji Maharaj had two initiates — Machar and Ramdita. They used to do a lot of meditation and practices. And when they sat for meditation, till the Master would give His Darshan, they would continue doing their meditation, whether it would be for two and half hours or more. And only after that, they would go out and attend to their fields.

So, they used to go and attend to their fieldwork. It was hard work. Both were farmers and they would attend to their fields. And whenever they would get spare time, they would sit for meditation.

And because they would do a lot of meditation, they had manifested the Radiant Form of the Master within, and they would regularly get the Darshan of their Master in their meditations. But sometimes, the Master also tests the disciples.

So, on one such day, when they sat for meditation, the Master did not manifest, and they did not get that Darshan of their Master. Both of them experienced the same thing. And after about two and half hours, when they got up, they asked each other whether they had got the Darshan — whether the other had got the Darshan of the Master? So, both of them replied to each other, saying that they had not got the Darshan.

Now, on that particular day, this whole irrigation system was there and water would be allowed for their field on that particular day. So, that would come in the canal and they had to allow for that water to be given into the fields.

They had planted sugarcane, and if they ignored it on that particular day and continued doing their meditation, then the next time that they would get water would be after fifteen days. And then their crop would dry by then.

So, Ramdita said, “Never mind, if the sugarcane dries, it is the Master's crop. Let it dry. We should continue sitting in our meditation and wait for the Darshan of the Master.”

So, they sat for meditation for two hours and, after that, both of them got the Darshan of their Master. And only after they got the Darshan of their Master, they got up from their meditation. Then they came home, had tea, and went back to the fields to attend to the crop.

So, like that, if we also decide that we will sit for two and a half hours of meditation and we will also get the Darshan of the Master within, we will manifest the Master within. And if we do it with that firm resolve and the faith in the Master, then we will also be able to manifest that Radiant Form of the Master within.

When we sit for that two and a half hours of meditation every day, that love and affection that we have for the Master increases and it gives us more faith that we will be successful and we will manifest the Form of the Master. And, eventually, that happens.

So, the Masters also say, “As long as you have that commitment and that dedication, this life* will come to an end. So, we have to have that dedication and that commitment. And only with that, we will be able to manifest the Radiant Form of the Master within.

** For clarity, ‘life’ here refers to the temporary life here as an embodied jiva; and by extension, ultimately, the unending cycle of subsequent lives will also come to an end through our commitment and dedication to our practices, with the Grace of our Master*

To manifest the Radiant Form of the Master within, we need love and affection for Him and we need faith towards our Master. All these are developed only when we do meditation, only when we do our Simran. By doing so, we develop more and more love and affection. By listening to the Satsangs every day and by doing these meditations for two and a half hours regularly, we are able to bring about that love and affection within us. We are able to develop that faith within us. And that takes us to the Master.

We should not just do the meditations like a duty. We should do it with love and affection towards the Master. But even so, we should make sure that we sit every day, because the Master is always observing us. And even if our meditations are very dry and we are not getting that kind of love and affection developed within us, He is seeing that we are making that effort of sitting in meditation every day. And then, He Himself showers His Grace and brings about that love and affection.

So, when a small baby starts making an effort to stand up, it tries to stand up and it keeps falling down. And the mother is always observing that baby and she notices that, now, the baby wants to try to stand. So, to help the baby, she puts some support – she gives some support to that baby — in the form of a chair or some other support so that the baby can hold it and stand. And once the baby gets that support and help from the mother, the baby stands up. And then, it also feels very good that it is able to stand up.

So, if that baby does not make that effort to try and stand up, then the mother is, anyways, doing her own work and she's busy with her work. So, she does not bother to give any support and help the baby to stand up. Because it is not making an effort itself.

So, like that, when we sit for meditation, even though we are not able to do that meditation successfully or get that love and affection in the meditation, the Master is observing us and He is definitely very graceful and He sees, "This disciple is making an effort and he is going through this effort to see me." And therefore, He once then showers His Grace upon that disciple and helps him to come within.

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So, the time and atmosphere is very good and we should make the most of it. Let us close our eyes and sit for meditation.

09

SATSANG

03 Jan 2024 — Afternoon

Only That Person Who Does The Devotion Of God Almighty Is Of The Highest Caste

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The paathi sings the Bani of Sant Paltu Sahib...from the book: Paltu Sahib ki Bani - Bhag 1, Kundaliyaa Jaati-bhed

Hari ko baje so badaa hai,
Jaath na pooche koy.
Hari ko baje so badaa hai,
Jaath na pooche koy.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib has been a great Saint Who hailed from Ayodhya. His life was quite similar to the life of Sant Ajaib Singh Ji. He also spent nearly fifteen years of his life doing pranayamas. And, after that, he got a Satguru, Gobind Sahib, who initiated him on the Path of Sant Mat. And after that, he did the practices of Sant Mat.

Gobind Sahib was a brahmin by caste. So, Gobind Sahib was preaching on the Sant Mat and He initiated Paltu Sahib.

So, Paltu Sahib says, "That caste is the highest of the highest order where the person is doing the devotion of God Almighty." In the Indian caste system, there are four major castes — that is, the harijans of the shudras, the kshatriyas, the vaishyas, and the brahmins. So, brahmins were considered to be of the highest caste.

Paltu Sahib says, "It is not the brahmins, but it is anyone who does the devotion of God Almighty. He is of the highest caste."

Likewise, if we see Kabir Sahib, He was a weaver by profession. And Ravidas Ji was a cobbler by profession. So, even though They had these professions, They had Their devotion to God Almighty, and people — from kings and noblemen, all of them — came and bowed at the feet of these great Masters. Even the king, Pipa, also was a disciple of Ravidas Ji.

Ravidas Ji was a cobbler and He used to make slippers and He would sell those chappals, or slippers, or shoes. And He earned His livelihood like that. He never asked anyone to give Him any money — though He had very rich disciples. He made His living from whatever chappals, etc., that He made.

His initiates included Mira Bai. And Mira Bai spent nearly twenty-five years in the worship of Lord Krishna. But after the death of her husband, when she was walking by the Ganges one day, she happened to come by the Satsang of Ravidas Ji. And when she attended that Satsang, she became a disciple, a follower of Ravidas Ji.

She used to visit Ravidas Ji every six months. And she was a queen, and a Rajput. So, the people and the noblemen would taunt her whenever she would go — that such a great queen and of such high caste — she goes to a cobbler, and she has made a cobbler her Master. So, people would keep taunting her whenever she would go from Chittor to Varanasi.

So, one day, she decided to take a very precious diamond, a kohinoor, from her treasury. She took it and she offered it to Ravidas Ji. And she requested Him, saying, "People taunt me when I come here, that the queen is coming to a cobbler's hut and she has made Him a Master. So, I request You, if You can grace me by taking this diamond, selling it, and using that money to make a good mansion for Yourself. So, that way, it will be easier for me to visit You. Because people keep taunting me that I go to Your hut and I've made You a Master. So, if You can be so kind to sell this and make a big bungalow. It will be easier for me to come."

But then, Ravidas Ji told Mira Bai, "Look, I have been born in this hut. And I have also had the manifestation of God Almighty in this very hut. And therefore, I will not be able to leave this hut. So, you please take that diamond back with you."

But then, Mira Bai insisted. She said, "I will not get peace like that. So, I cannot accept this diamond back. So, you please make a bigger house for yourself."

So, Mira Bai stayed for a week there in Varanasi, and she would visit and take Darshan of Ravidas Ji every day. And then she felt, "Maybe He is not inclined to take that diamond now. So, what I'll do is, I'll just leave it with Him. Maybe He may change His mind a little later."

So, she kept that diamond in a small compartment in the wall. So, in the huts, there are these small compartments where people put lamps, or other things. So, She left her diamond in that compartment in the wall.

So, Mira left it in that compartment, and she left, thinking that He would use it later. She used to visit every six months, so during her next visit, after six months, when she

went to visit Him, on the way, she was thinking, “Perhaps He may have changed His mind. He may have used that diamond and made a big house for Himself. So, I would like to see that new house.” So, she was very eager to see what He had done with her diamond.

And when she went to Ravidas Ji's place, she found the same hut and the same work that He was doing — of selling shoes and chappals.

So, when she went in and bowed down to Him, she asked Him as to whether He had not used that diamond that she had left behind? So, He said that He had not used that.

Then she asked Him, “What happened to that diamond then?” Because she had left that diamond in His house.

So, He told her, “You search. Wherever you have left that diamond, it will be there only. I have not touched it.”

So, she saw that that diamond was in the very same place where she had left it. And with the soot of that lamp next to it, it had become all black. And she took that diamond, she cleaned it, washed it in the Ganges, and then she took that diamond back with her.

So, that is what Paltu Sahib says, “Just by being a brahmin, one cannot consider himself as of the highest caste. Only that person who does the devotion of God Almighty, he is of the highest caste.”

Somanath Baba Ji also used to say, “A brahmin is actually 'bara-man', which means — 'Bara' means 'twelve’ — so, 'one who has twelve minds', he is the brahmin.” So, it is not a person of the highest order, but it’s a person who is more egoistic and carries twelve minds with him.

Jaath na pooche koy hari ko,
Bhakti piyaari.
Jaath na pooche koy hari ko,
Bhakti piyaari.
Jo koyi karein so badaa,
Jaath hari nahi nihari.

He says, “Caste is of no consequence. After death, when the jiva goes to the Lord of Judgment, there the Lord of Judgment does not see whether he is a brahmin or he has been a shudra. But he asks only what good deeds he has done and what bad deeds he has done.” All the differentiation and all the castes and creed and everything is left behind when a person dies and the body is burned. In Hinduism, they burn on the

funeral pyre after death. So, that is reduced to a handful of ashes. So, there is no caste and creed that goes with the person when he has to go to the Lord of Judgment for the deeds he has done in his lifetime.

God Almighty has not created any caste or creed. All this casteism and creed, all these things have been created by us here. God has sent everyone uniformly. All the souls have come into this world with no distinction, or nothing to distinguish themselves from each other. But it is all these differences that have been made here only by us.

So, all these religions that we understand and that we see, all these are created by us only. So, if we see about six hundred years back, there were no Sikhs. And after Guru Nanak Sahib came and the ten Sikh Gurus came, only after that, the Sikhism, as a religion, began.

And if we look back about sixteen hundred years back, beyond that, there were no Muslims. It was only after Mohammed Sahib came that the Muslim religion started.

And likewise, it is 2023, so Jesus Christ came about two thousand twenty-three years back. And before that, there was no Christianity.

And if we see even Buddhists, that will be about two and a half to three thousand years from the time Buddha came. Before that, there was no Buddhism.

So, all these religions are all man-made. God Almighty has not created any religion. He has only created the concept of male and female. These are the only two 'religions' that He has sent in this world. Nothing else has been made by God Almighty. It is our imagination and our concepts.

Badhika ajaamil rahe,
Rahe sadan kasaai.
Ganikaa biswaas rahi,
Vimaan pe turath chadaai.

He says, "Ajamila was a sinner and Sadhna was a butcher, but yet, they got a place in the heavens because of their devotion to God Almighty." So, what is of the highest order is the devotion of God Almighty.

So, even Ganika, she was a prostitute. And most of her life, she had indulged in lust and she had built up a huge burden of sin. And towards the end of her life, she felt that she had to absolve herself from all of these sins. But such was the burden that she was not able to even pronounce 'Narayan' as a name of the God.

So, she brought a parrot and she put the parrot in the cage and she started training him to say 'Narayan'. So, by teaching the parrot to say 'Narayan', she also was able to practice that word.

So, she has a strange story. She trained this parrot to say, "Narayan, Narayan, Narayan." So, whenever the parrot would see her, he would close his eyes and start repeating, "Narayan, Narayan", that way. So, she also practiced the word 'Narayan' and he also was trained to say 'Narayan' whenever he would see her.

So, once it so happened that she was sitting by the door and her last moments came, and the angels of death came. And they started pulling her soul out — and she had done a lot of sin. So, they were kind of giving her punishment and taking her soul out. When she started suffering like that, she fell down, and she started moving her hands and legs.

Now, hearing that sound, the parrot woke up. And he felt that some cat or something may have come. So, he woke up, and then he saw that it was Ganika who was lying on the floor. And the moment he saw her, he again closed his eyes and started repeating, "Narayan, Narayan."

So, listening to the parrot's words of 'Narayan, Narayan', Ganika also started repeating, "Narayan, Narayan." And when she started repeating, "Narayan, Narayan", the angels from Vaikuntha — that is, Narayan's angels — they came from the heavens, and they beat the angels of death away and they took her soul to Vaikuntha.

So, that way, despite her sins, she also got a place in the heavens.

So, Paltu Sahib says, "One should not look at the caste, but should look at the deeds and see that those who do the devotion of God Almighty, they are of the highest caste."

Neech jaathi raidaas aap mein,
Liyaa milaayi.
Neech jaathi raidaas aap mein,
Liyaa milaayi.
Liyaa giddh ko godi,
Diyaa vaikunt pataayi.

He gives the example of Ravidas, Who was a cobbler. And by His devotion of God Almighty, God Almighty gave Him a place within Himself. And likewise, He says, "Jatayu, was a noble vulture. And in the Ramayana, it is written that Ravana took Sita. He kidnapped Sita, and when he was flying back to Lanka, Jatayu came and he started fighting with Ravana to stop him from kidnapping Sita. And Ravana then cut off his wings. And that way, he fell down to the ground with his wings cut off. He was still

alive and in the remembrance of Rama when Rama found him in that state. And only when he found him in that state, he gave him riddance from that life and gave him a place in heaven.

So, that is what Paltu Sahib says, “Even a bird, even a vulture, got riddance and he got a place in the heavens because he was remembering God Almighty.” He was remembering God at that time.

Palatu paaras ke chu,
Lohaa kanchan hoy.
Palatu paaras ke chu,
Lohaa kanchan hoy.
Hari ko bhaje so badaa hai,
Jaathi na pooche koy.

Paltu Sahib gives an example, and says, “Like the philosopher's stone, it converts whatever iron that comes in its contact into gold and transforms that iron. It does not see whether that iron belongs to the knife of a butcher, or it belongs to some high priest. But it just sees the iron and converts it when it comes into contact with that iron.”

Like that, God Almighty also, when one does the devotion, no distinction is made by God Almighty, and that soul is absolved of the sins.

So, that is how the Naam also reacts to anyone who does the devotion of Naam. It doesn't see whether that jiva is a sinner or that jiva has done good deeds or bad deeds. It looks at all the jivas equally. And whoever comes in contact with the Naam, It purifies that jiva.

Palatu paaras ke chue,
Lohaa kanchan hoy.
Hari ko bhaje so badaa hai,
Jaathi na pooche koy.
Sahib ke darbaar mein,
Keval bhakti piyaar.
Sahib ke darbaar mein,
Keval bhakti piyaar.

Paltu Sahib says in the other Bani, “In the court of God Almighty, the only importance is given to devotion. He only looks for those who are doing devotion.” So, that way, Paltu Sahib has given different examples and has explained in this Bani.

Keval bhakti piyaar,

Saahib bhakti mein raazi.
Keval bhakti piyaar,
Saahib bhakti mein raazi.
Tajaa sakal pakvaan,
Liyaa daasi suth bhaazi.

Once, Duryodhana invited Lord Krishna for a luncheon. And Lord Krishna accepted the invitation. But at the time that he was invited, he went towards the palace of Duryodhana, but the house next to the palace was that of a maid of the king, of Duryodhana, and his predecessors.

So, that maid's son was Vidura, who was a devotee of Lord Krishna. He and his wife both were great devotees of Lord Krishna.

So, Lord Krishna, though he had accepted the invitation of Duryodhana, when he came near the palace, instead of going to Duryodhana's place, where a huge luncheon had been arranged and lots of different kinds of meals had been prepared, he did not go there. Instead, he went to the house of Vidura. And when he went to that house, Vidura's wife was cleaning utensils.

So, Lord Krishna then went inside, and he told her that he was feeling very hungry, and he wanted to eat something. So, when he told her, "I'm feeling hungry. Give me some food", she said, "I had prepared meals only for two people, Vidura and myself, and we finished our meals. And I was just cleaning the utensils. I had made some bajra roti and some green vegetables. So, that is over now."

So, when he told her that he was hungry, she said, "The food is all over. I had only prepared for two people." He said, "Anyway, just check in the utensils, if there is something left inside."

So, she had prepared some green vegetables, leafy vegetables. And some of that had stuck on the utensil. So, he said, "Okay, never mind. You just give me that much and I'll eat it."

So, she also was so much in love with Lord Krishna that she also did not think, and she just brought that utensil and started scraping the sides, which were burned. So, she started removing those scraps of vegetables which were stuck on the utensil and started offering that to Krishna. And Krishna ate all of that, and he felt, "Now, my stomach is full."

On another occasion, she was asked to offer food. So, she said, "There are bananas, and I can offer you bananas to eat." And she was again so much lost in that love and that devotion of Lord Krishna that, when she got the bananas, she peeled the bananas,

and instead of giving him the fruit, she gave him the peel and threw the fruit. So, she continuously was offering Lord Krishna the peels of bananas, and he was eating them with love and he didn't say anything.

So, at that time, Vidura came in the house and he saw that she was offering banana peels to eat and Lord Krishna was eating those banana peels. And she was throwing away the fruit.

So, he immediately told her what she was doing. And then, she realized, "Oh, actually, I'm giving him peels and Lord Krishna's also just eating the peels."

So then, Lord Krishna told Vidura, "Oh, you should not have disturbed this. The taste that I was getting from the peels, I will never get from that fruit."

Jap tap nem achaar kare,
Bahu tera koee.
Jap tap nem achaar kare,
Bahu tera koee.
Kaaye shibiri ke ber,
Mue sab rishi muni roee.

So, during the Ramayana — the Valmiki Ramayana was written about ten thousand years before Rama actually incarnated in this world. And everything that was to happen was written in the Valmiki Ramayana. So, a lot of learned people — or a lot of kshatriyas, brahmins — they had read this Valmiki Ramayana. And they, accordingly, started locating and residing near the Pampapati Sarovar, where it was said in the Valmiki Ramayana that this incarnate of Lord Vishnu would come there and he would visit that place.

So, they all set their residences and their ashrams in anticipation of Lord Rama that, when he visits, he would definitely visit their ashrams. So, all of them were residing there.

Nearby, there was also a tribal woman called Shabri, and she had also made a small hut. And she was also a great devotee of Lord Rama. And she had also set her hut there, hoping to meet Lord Rama and take his Darshan when he comes.

Now, what had happened was, all of these people had great ego. Because, in their ego of being of higher castes, or doing a lot of austerities, they were all filled with ego. Whereas Shabri had all the humility.

And when Lord Rama actually came, he did not visit any of the ashrams. He just passed them by and went straight into the hut of Shabri.

When he went into the hut of Shabri, all these people were astounded and they were surprised — how a great avatar of Lord Vishnu chose to go to a tribal woman and not come into their ashrams or their houses – where they had done these kinds of austerities in anticipation.

So, they said, "Nevertheless, let us see what is happening." And they went there.

Now, when Lord Rama went inside the hut, he was offered berries which Shabri had saved for him. She had taken berries from the shrubs nearby and she had tasted all the berries to make sure there were no insects, and whether they were of good taste. So, in the process, she had eaten half the berry and saved the other half.

So, when Lord Rama came in her hut, she offered those berries which were handpicked by her. And when all these people saw what was happening, they felt, "This doesn't seem to be an incarnation of Lord Vishnu. I mean, someone who will go and visit a tribal woman, and then go into her house, and then eat her half-eaten berries; this doesn't look like Lord Vishnu's incarnate. However, it is written, so we have to test him out." So, they decided to test Lord Rama.

So, when they decided to test him — there were a lot of insects in that Pampapati Sarovar — in that lake, Pampapati Lake. So, they decided to test him and they requested him that he should bless that lake. He should put his foot in the lake and, with that, because he is an incarnate of Lord Vishnu, it will clean up the lake and all the infestation will go.

But the Lord Rama had already understood their ego and he had purposely done all of this so that they would understand.

So, when they came and made this request — they placed this request before him — he told them, "You are all such great sadhus and munis and such great people who have done so much austerities. So, actually, your feet should be washed in the lake. And by washing your feet, this infestation should go."

So, they felt, "Perhaps, he is right. Maybe we are attained souls and, if we place our feet in the lake, actually, it will clean the lake." So, they all started doing that.

When they all washed their feet, the insects only increased, and it became even more dirty. So, they quickly came back to Lord Rama and they said, "No, this has not helped. Our water from our feet is not helping."

So, he said, "Okay, then let us try Shabri's feet." So, he told Shabri, "Go. You wash your feet in the lake and come back." Now, she was of a lower caste, and she felt, "If I wash my feet, people don't drink water which I touch, let alone washing my feet in that

water." So, she got very scared doing all this. But Lord Rama told her, "Don't mind. You go there. Don't get scared and just put your feet in the lake."

So, she somehow went there, quickly washed her feet, and put that water in the lake. Now, as soon as that water went in the lake, the infestation cleared up in that lake, and that lake became very clean.

So, after this incident, all the rishis, munis, who were there, they understood, "This was, in fact, a teaching to us for our ego. And Lord Rama has done this so that we understand." And then they bowed down at the feet of Lord Rama.

So, therefore, Paltu Sahib says, "It is because of the ego that the Lord did not go in those houses — and it is because of the egos. It is because of the devotion and love that the Lord chose to go into the houses of his disciples and his loved ones who were devoted to him."

Kiyaa yudhstir yagn batora,
Sakal samaajaa.
Kiyaa yudhstir yagn batora,
Sakal samaajaa.
Mardaa sab kaa maan,
Supach bin gant na baajaa.

So, during the Mahabharata — this is a very long story. There is a Gita written on this. Lord Krishna, during the Mahabharata, when the warring parties were facing each other, Arjuna — whose charioteer was Lord Krishna — when he saw that, on both sides, it was his own family that was there, and that he would be killing only his own families on both sides, and he thought, "What is the point of winning a war like this, where you end up killing your own families?"

But then, Lord Krishna uttered the Gita there, and he told him, "Look, you have to do your duty. And as a duty, if you do this, then there is no karma. You're only doing this without any expectation."

And like that, he said many things, because he wanted Arjuna to fight that war. Arjuna was his main weapon for this war — the Mahabharata. And even after all of that also, Arjuna put down his bow and arrow and he refused to fight.

Then finally, Krishna showed him his Virata form — the Virata form is the form of Kal — where he said, "Look, I am Kal, and all these 330 million gods and goddesses have come from me. And Brahma, Vishnu, Mahesh, are also my forms. They have come out from me only. So, I am the one who's doing all of this, who was the creator, and who is the destroyer of all of this. So, whether you fight or you don't fight, you are

going to have to go. And you will also be destroyed in the same way. So, whether you fight...or don't."

So, then Arjuna got scared by seeing this form of Virata, and he therefore chose to fight at that point.

So, after all of this happened and the Mahabharata got over, most of the family was destroyed in the war. And a lot of death and destruction happened in the war. And after all of this, then Krishna told the family — told the Pandavas, the winning family, "Look, you have done all of this and you have built a huge burden of sin, because you have done all of this. And the only way you can cleanse yourself of this sin is by doing the ashvamedh yajna. That is, you perform the ritual of ashvamedh, which is a very difficult ritual. And only if you do that, then you will be able to get rid of the sin that you have built by fighting like this."

So, the point of telling you all this was, despite everything that was said in the Gita — that you do your actions without the fruit, and you do it as a duty – but despite doing all of that, finally, the Pandavas had to face this sin. And if what is said in Gita was right, then they were not required to do this ashvamedh yajna. But they had to do it because they had built a burden of karmas as a result of that war.

So, finally, they decided to do this ashvamedh and, in the ashvamedh, everyone has to be invited and everyone has to eat and they have to be served. But even Lord Krishna, after he ate in this ashvamedh yajna, the bell did not ring in the skies — because the bell rings when the gods and goddesses are pleased with the offerings.

So, everyone was wondering, "What happened? Now we have given food to everybody. And yet, we have not done it satisfactorily."

So then, Krishna told them, "Nearby, a few kilometers away, there is Supuch, who is of a lower caste. And if he comes and eats, then this yajna will be successful."

So, that's a long story of how he was called, etc., but finally, Supuch came and only when Supuch ate food in the yajna, only then, the bell in the heavens rang, and they were absolved of their sins.

He was the disciple of Kabir Sahib in the Dwapar Yuga. So, only when he came and he ate the offerings of the Pandavas, only then, the bell rang and the yajna became successful.

Paltu oonchi jaathi kou,
Jani koi kare hankaar.
Paltu oonchi jaathi kou,

Jani koi kare hankaar.
Sahib ke darbaar mein,
Keval bhakti piyaar.

Radhaswami.

10

Meditation Talk
04 Jan 2024 — Morning

In The Kali Yuga, Wherever And Whenever A Jiva Is Born, He Can Continue To Do His Practices In That Very Place

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Sant Mat is a very straightforward path and anyone from a small boy of six years, to an aged person of ninety years, can follow this Path.

In the earlier yugas, different practices — because of the ability to do so — were followed, like pranayamas, Ashtanga Yoga, and other more difficult austerities. But now, in this Kali Yuga, the Saints have adopted a very simple and straightforward practice of Surat Shabd Yoga.

In the Sat Yuga, the lifespan of a human being was one hundred thousand years. And the power of a human being was that of ten thousand elephants. And this reduced in the next yuga. So, in Treta, this reduced to ten thousand years — the lifespan reduced to ten thousand years — and the power reduced to one thousand elephants.

So, in one yuga, the jiva does all these karmas and the burden of karmas reduces the lifespan and reduces the strength of that jiva.

So, for the next yuga, again, the lifespan reduced to a thousand years and the power again reduced to a hundred elephants. So, that way, again, in the Dwapar Yuga, again, by doing karmas throughout the yuga, the jiva's power and lifespan further reduced. And in the Kali Yuga, now it is only a hundred years.

Now, nowadays, we see that rarely people even live for those hundred years. Most people have a lifespan of about seventy to ninety years. And the effect of eating and other habits also, weighs upon the lifespan.

So, in the earlier yugas, when the lifespan was very long and there was a lot of strength that the jiva had, more difficult austerities and these practices were adopted. But, in the Kali Yuga now, seeing such a reduced lifespan and the low strength of a jiva, the Saints have adopted the simple method of Surat Shabd Yoga.

So, the practice is not to adorn any saffron clothes or go in the jungles and do penances. By the karmas of that jiva — wherever that jiva is born — he can continue to do his practices in that place, that very place.

So, we should make it a practice to do our meditation. We should go about our duties in this world, but make it a point to do our Bhajan Simran every day. We should make a timetable and give it priority in the schedule so that we are able to do that Bhajan Simran every day and listen to Satsang every day.

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The time is good, so let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

11

Meditation Talk
04 Jan 2024 — Afternoon

If You Are Initiated By A Master, Ghosts Will Never Possess Or Come Near You — They Will Leave That Place And Go Away From There

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After the good deeds of tens of millions of lives, God Almighty gives us the opportunity of this human life. When the soul goes through these 8.4 million lifeforms and it gets sorrow going through all of those lifeforms, seeing the sorrow of the soul, the God Almighty gives a small opportunity in the form of a human life.

So, after these 8.4 million lifeforms, the human life is given to the soul. These 8.4 million lifeforms are comprised of about three million trees and plants; 2.7 million insects; and 1.4 million birds and other flying animals; and about 900,000 fish and animals in the water; and about 400,000 other forms, which includes gods, goddesses, humans, gandharvas, and others.

There are even life forms in the form of ghosts and in the form of corpses. So, when the mind seeks revenge, mostly at the time of an untimely death, the jiva takes these forms in the forms of ghosts and corpses.

The ghosts have seventeen elements, and they can transgress right across the three worlds. However, they are not allowed entry in the heavens, or even in the hells. They can only move from one place to the other. So, whatever is their residual life*, where they have had an untimely death in the human form, for that residual period, they remain in the form of ghosts. And after that, again, they go back in the 8.4 million lifeforms.

** 'Residual life' here refers to the remaining portion of one's originally designated lifespan that is cut short by an untimely death that induces a desire for revenge*

Sawan Singh Ji Maharaj, near the Kumari Hill, had purchased a house property; and there was a babul tree behind the house. So, He had purchased this house during His service and He used to stay there. And many satsangis, when they would visit Him, they would occasionally see the ghost on that babul tree.

So, some of these satsangis would get scared because they would see that ghost on that babul tree, and they used to tell Sawan Singh Ji Maharaj, "We come for Your Darshan, but we come with our children and others, and sometimes we are scared that the ghost will come up on us."

So, Sawan Singh Ji Maharaj used to tell them, "You should not get scared of this ghost. In fact, this ghost is taking care and he is protecting this house. This is a ghost of a Musselman fakir. And because of someone's curse, he has to undergo this form as a ghost. So, he will not harm anybody. He is a good soul otherwise. And he will not affect anybody. He only comes here to take Darshan."

* * *

In Mudgal, when I was doing my meditation there, about three kilometers away from Mudgal, there was a small reservoir, and below that reservoir, there was a well.

So, these farmers had harvested ragi and that place was known to have two ghosts. So, these farmers had harvested ragi, and to protect the ragi from being stolen, they were sleeping around that harvested ragi.

In the night, one of the ghosts came and, there was a boy with those people who were sleeping. So, that ghost started pulling that boy towards the well. And though he was shouting out, everyone was asleep. So, when he was pulled away for quite some distance, they woke up. And as soon as they woke up, then they started saying 'Radhaswami', and then that ghost left the boy.

So, when I was doing my meditation there, near that, where I used to sit for meditation, that house was near the reservoir. And one lady and her son had come. They were Naamdharis*. They had come to visit me and they were also doing some meditations.

** A Sikh sect that believes in the continuation of the line of Gurus. At that time, that was Guru Jagjit Singh*

So once, she was sitting by the door and generally observing the reservoir. And that reservoir was at a slight height from where we stayed. So, when she was looking at passersby and she was generally observing there, she noticed this ghost in a white saari. And when she noticed that ghost, she came running inside; and then she told me, "I saw this ghost and I'm scared that we may be overcome by this ghost."

So, I told her not to be scared, because ghosts seldom take over or possess people like that. They only do that for the people with whom they have some enmity. Otherwise, they seldom possess people. But they may scare people. So, if you are not scared of the ghosts, then they will not affect you — especially if you have got Naam. Then you are not affected by any ghost.

So, if you have got Naam — you are initiated by a Master — then the ghosts will never possess you and will never come near also. So, even if you are meditating at a particular place, even if there are ghosts there, they will leave that place and they will go away from there.

So, we should do our meditations regularly. By doing so, we cleanse the mind. We are continuously reducing the burden of the Kriyaman karmas which we have done in this life. And we are reducing the burden of the mind. By doing so, we are also getting more motivation to do meditation. And our love and affection for the Master is also increasing when we keep on doing our meditations.

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Time is good and we should make the most of it. So, let's close our eyes and get connected to our meditations.

12

SATSANG
04 Jan 2024 — Afternoon

There Is No Escape From Naam — You Have To Go Through That Connection With The Naam And You Have To Purify Yourself — Otherwise, There Is No Going Back

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The paathi sings the Bani of Sant Sahjo Bai...from the book: Sahajo Bai ki Bani - Vairaag upajaavan kaa ang...

Sahajo bhaj hari naam ku,
Tajo jagat su neh.
Sahajo bhaj hari naam ku,
Tajo jagat su neh.
Apanaa tho koi hai nahee,
Apanee sangi na deh,
Apanee sangi na deh.

This is the Bani of Sahjo Bai. Sahjo Bai and Daya Bai, both were Saints and both were sisters and they hailed from princely families. When Charandas Ji came to Delhi, Daya Bai and Sahjo Bai also moved into Delhi and they did the seva of Their Master, Charandas Ji, there. Otherwise, they hailed from Rajasthan.

So, Sahjo Bai was one of the main sevadars of Charandas Ji and she never considered Himself as a human being, but always as a God Almighty. And she did a lot of seva at His feet.

So, in this Bani, Sahjo Bai tells us about Simran and how we have to perfect Simran. And She says, "Simran will get perfected when the love of this world goes away from within. As long as we have love and affection and the pull of this world, we will not be able to perfect our Simran and meditation." Because, there is only one love, and if that love is scattered in the world outside, we will not be able to focus our attention, and focus that love and affection, at the feet of the Master.

So, Sahjo Bai says, “Nobody in this world belongs to us. And what we are all attached to here does not really belong to us.” So therefore, focus inwards towards our Master.

Whatever give-and-take we have from our previous lives, in those lives where we have not squared off whatever give-and-take we have with others, that give-and-take has to be squared off in this life. And all those people come as family members or other friends, and that give-and-take is then squared off here.

These relations that we have, they are only for a few days. And when our relation with our body ceases at the time of death, all these relations will come to an end. Then when we are reborn elsewhere, a new family will come — new people will come — and with those, that give-and-take will be settled there.

* * *

In Agra, there was a father and son, and both were initiates. And the son got infected by malaria at the age of sixteen years.

In those days, when these epidemics would spread, like plague or like malaria, then it would cause a lot of casualties because very few doctors were there, less medicine was available, and the vaids who would attend to these patients were also very few. So, when the number of patients increased, many patients could not be attended to by the vaids, and as a result, the casualty number was always very high. And once in a year, these kinds of epidemics would spread.

So, in those days, there weren't the facilities of hospitals and nursing homes. And so many doctors were not available. And there were local vaids only who would attend. And they could not attend to such a large number when the epidemics would happen.

So, that way, there were less doctors and they could not attend, and the boy fell seriously ill and he was on his deathbed after about a month. And when he was about to die, his Third Eye opened and he could start seeing inside. And his father was sitting beside him and he was weeping.

But then the boy told him that he should not feel bad. He said, “I'm getting another life, so don't weep for me. I can see now within that, in my earlier life, I was a babul tree, and someone took a couple of twigs from me, and they gave those twigs to Swami Ji Maharaj. As a result, I was transformed, and I was given this human life. But because I came from a very low life of a tree, therefore, I could not be subtle and I could not fathom the Teachings fully and do the meditation like I should have in this life. But I will be given the next life for that.”

So, he told his father, “Because of my previous birth, I was not able to do those kinds of practices. My mind also was not very subtle. And now I see that, in my next life, I will be reborn in a satsangi family, and I will attain the level of Sadhu in my next life. So, you do not feel bad and do not weep for me.”

So, that way, these jivas come from different origins and they come in as a family and so long as that give-and-take is there, they will continue to be related. And depending on how many years — some may be for a few years, some may be for longer — that way, as soon as that period comes to an end and that give-and-take gets over, that jiva will leave. So, we unnecessarily then weep for those relationships.

* * *

So, Sahjo Bai says, “Reduce the pull of these attachments and these relations that are drawing you out now — and drawing your love and affection outwardly. Instead, focus and increase your love and affection towards the Master, because it is that Master Who is going to not only help you and support you in this life, but even after death, He will be by your side and He will help you.”

Jhoota naatha jagat kaa,
Jhoota hai ghar baas.
Jhoota naatha jagat kaa,
Jhoota hai ghar baas.
Yah tan jhoota dekh kar,
Sahajo bhai udaas,
Sahajo bhai udaas.

Sahjo Bai says, “I've realized that the relations that I have built around me are all false. And even my dwelling, even my house, is false because I have to leave all of these after a few days. And none of these are permanent and none of these will stay.”

So, none of these relations are true because, at the time of death, when the body of the individual is there at home, the family members carry that body and they do not allow that body to stay for long. And they carry the body and they cremate the body as soon as possible. So, all those relations that are so dearly held till the time of death, those are all false and they are not permanent. They do not continue.

* * *

Kirpal Singh Ji's second son had this habit that whenever rations were brought home, or whenever Kirpal Singh Ji would bring things for their langar at home, he would take those things and keep them in his room. So, the boy's mother, told Kirpal Singh Ji, “This is a very strange behavior that this boy keeps taking everything and keeps it in

his room." And Kirpal Singh Ji told her, "You don't tell him anything. That is okay. Because he has come to take. That is how he is ordained."

And sometime later, the boy fell sick. And that sickness then increased. And one day, when Kirpal Singh Ji Maharaj was sitting in His meditation, the boy came and he moved His hand, and he slept on His lap. And there, he left his body. So, he died there in the lap of Kirpal Singh Ji Maharaj.

Now, Raja Ram Seraf was a friend of Kirpal Singh Ji and he came from a wealthy family. He was a jeweler from Saharanpur in U.P. And when news reached Raja Ram Seraf, that Kirpal Singh Ji's son had expired, he felt very sad. And he felt that he should go and give support to Kirpal Singh Ji Maharaj, because he thought, "He has lost his son, and surely he must be in deep sorrow because of this." So, he decided to go and meet him to give him some support.

Raja Ram Seraf was not an initiate. He was not aware of the Sant Mat. And when news came of the demise of Kirpal Singh Ji's son, he went to offer his condolences and support Kirpal Singh Ji, who was a very dear friend of his.

So, when he came and met Kirpal Singh Ji, he saw that there was no sign of remorse, or no sign of tears, and Kirpal Singh Ji was going about in the normal way of greeting people, talking to them as they visited his residence. So, he felt, "Maybe that sadness, that bereavement, has not yet fully come upon him. So, maybe, when they take the body and they take it for cremation, maybe at that time, he will feel sad." So, he was carefully observing the behavior of Kirpal Singh Ji.

So, when they placed the body for taking that to the crematorium, and then they carried the body towards the crematorium, even then, there was no tear, not a single teardrop, in Kirpal Singh Ji's eyes. And there was no sign of remorse.

So, he felt, "Maybe, when they light the funeral pyre, at that time, maybe he will feel sad and he will have tears at that time." So, when the body was placed on the funeral pyre, incense and other things were placed upon the body, and they lit the funeral pyre, even then there were no tears in the eyes of Kirpal Singh Ji Maharaj.

So, Raja Ram Seraf was very curious, and he was wondering, "How is it that Kirpal Singh Ji is not even feeling sad about the passing away of his son. There is no remorse. There are no tears. Is he a human, or does he have a heart of stone?" So, he was wondering how he was not feeling sad at all.

So, he kept observing. And then, finally, when they came home, he asked Kirpal Singh Ji, "Friend, I'm really amazed at how you are behaving, because I don't see any sign of

remorse within you. Your fifteen, sixteen-year-old son has passed away. And there is no sadness. There are no tears. And one doesn't even notice this."

So, Kirpal Singh Ji said, "Look, God Almighty had sent him here with me. And once his duty, once his karmas, came to an end, God Almighty called him back. So, it was ordained by God Almighty that he be with me, and then he left accordingly. So, why should I have that remorse? Why should I carry that sadness? I'm happy in the Will of God Almighty."

Now, when he heard all this, Raja Ram Seraf said, "If Kirpal Singh Ji has these kinds of thoughts and he's thinking like this, then how is he motivated to think like this?" And when he asked Kirpal Singh Ji, He told him, "My Master is Sawan Singh Ji Maharaj and I follow Sawan Singh Ji Maharaj."

So then, Raja Ram Seraf took the address, and then he and his wife both went to Sawan Singh Ji Maharaj. And then both of them got initiated there.

* * *

So, all these relations that we have are all associated with our body. They are not associated with the soul. And once the soul empties this body, once the soul leaves the body at the time of death, then all the relations that are there around it, all of them are also left behind with the body.

Sahjo Bai was an Attained Soul. She had gone within. And once we go within, at the eighth level itself, we can see all our previous lives and how we have come — what is the cause and effect of all the relations that we have in this life. And not only that, when we meet people, we also understand what is the background of those people and how they are associated. We can see all of that, crystal clear, like a book.

So, when we see all that clearly, then there is no room for doubt and delusion. And we understand that reality. And automatically, all our emotions associated with all those attachments come to an end. And we automatically start having that love and affection and devotion towards our Master.

So, at that time, all these affections, all these attachments, come to an end. And the reality is understood and all the love and affection then focuses towards the Master and God Almighty.

Jab lag chaawal dhaan mein,
Tab lag upajai aay.
Jab lag chaawal dhaan mein,
Tab lag upajai aay.

Jag chilke ku taji nikas,
Mukti roop hai jaay,
Mukti roop hai jaay.

Sahjo Bai gives an example that when we see rice, when it is covered by the husk – it has the covering of the husk — then, it will grow. But if we remove the husk and polish it, then even if we place it in the soil and give it water, it will not grow.

So, She gives that the example, that it is like the jiva – so long as the jiva has the covering of more of Maya and the covering of this attachment, it continues to come again and again in this world, and it is in the cycle of life and death. The moment that covering, that attachment, is taken off, then it ceases to come again into this world.

So, what is it that brings us again and again in this world? It is the attachment and it is the desires that pull us back into this world again and again. And if we remove these desires and we remove these attachments, then there is nothing that will stop the soul from going back to God Almighty. Whether the soul does meditation, or whether it doesn't do it, it doesn't matter. So long as there are no desires and no attachments, the soul will automatically go back to God Almighty.

So, why do we go to Satsangs, go to the Masters, and do meditation and do all of these things? It is only so that we get free from these entanglements. Today, we are so badly entangled in all these attachments and desires that it is impossible to leave this world. And we go to the Masters, we listen to Satsangs, we do our meditation, and by that, we are gradually weeding out all these attachments and desires. We are cleaning ourselves. We are cleaning the mind. And that way, the attention and focus, which is very outwardly today, is getting inwardly focused towards the Master.

So, the Masters, therefore, for the jivas, though they do meditation, but they are unable to get out of their attachments and desires here, the Masters, after their death, place them at a higher level. And there, they make them meditate and get free of all of those desires and attachments. But there, you have to live for a longer lifespan there that is very long.

Swami Ji Maharaj says, “There are four stages to your complete salvation and your going back to God Almighty. The first is gurubhakti in this life. And after this, it is the bhakti of Naam. And in the third life, it is the place of Par Brahm. It is salvation from these three worlds. And the final stage, is when you go back to God Almighty.

So, the first stage is where you do the repetition and you do your gurubhakti in this life. And after this, you are placed at the higher level, where you have to contemplate on the Naam. There is no need to do the repetition there. It is only listening to the Sound Current and seeing the Jyoti. So, that is there at the second level.

Once we are cleansed at that level, then — the third — the Masters place us at Par Brahm. That is the Door of Salvation. And after that, finally, They place the soul and take the soul back to God Almighty.

So, these are the four stages through which all the souls have to go through — all the jivas have to go through — to finally go back to God Almighty.

So, there is no escape from Naam. You have to go through that connection with the Naam. And you have to purify yourself. Otherwise, there is no going back. So, you can choose to do it now, here, or you can choose to do it later. You will have to do it.

So, these are four stages. And these are four lives, as the Masters explain. But that, people misunderstand this — that we will have to come four times in this world and do each stage here. So, that is not what is explained.

The Masters, once They initiate us, They do not want us to come back in this world. So, They place us at the higher level.

At the second level, the mind is much purer and there is no need to do the Simran, to focus our thoughts, etc. So, there, the soul has the Darshan of the Master and the Darshan of Jyoti. And the soul is listening to the Holy Sound Current. As a result, a lot of its burden of karmas keeps getting reduced. And then, finally, after it becomes pure, the Masters place the soul at the level of salvation, at Par Brahm, where there are no further karmas. There the soul becomes completely devoid of all kinds of karmas. And the soul becomes very pure in the form of Shabd. And there, the Master is also in the form of Shabd, and the soul is also in the form of Shabd. So there, after that, the Masters take that soul back to God Almighty.

So, therefore, you should do your meditations in this life itself — now and here. Because Masters say, "There is no time which is better than Kali Yuga for doing your meditation." Because, in the Kali Yuga, your lifespan is very short. And in this short span, the Masters give us complete salvation. So, in only a few years of practice, They give you salvation and take you back to God Almighty.

Now, if you have to be placed in the higher planes, then according to those planes, your lifespan becomes very long. So, you have to spend a lot of time in those planes. So, it is better you do it now in this lifetime itself.

So, therefore, Masters keep telling us, again and again, , "Use your time. Do your Bhajan Simran, and use all of this precious opportunity that you have been given, and spend it doing your meditations."

Sahajo swaarath sab lage,

Daara suth au beer.
Sahajo swaarath sab lage,
Daara suth au beer.
Jeevath jeethein bail jyon,
Mue chadaavai seer,
Mue chadaavai seer.

Sahjo Bai says, "The foundation of this world is based on selfish interests. And whether it is a spouse or it is a brother, sister, or parents, or children, everyone's base — everyone's foundation — is of a selfish interest. And the relationship is based on that selfish interest." So long as that selfish interest continues and there is some value in that relationship, then our love and affection continue. The moment that selfish interest is no longer achievable, then that same love and affection changes. And that relationship no longer continues to be that of love and affection.

Like for an ox, so long as it is alive, the farmers use that ox. They make him work very hard in the fields, and they hardly give him any food to eat also. But when that ox dies, then people do a puja and they offer milk to drink to that dead ox.

* * *

So, Valmiki was earlier a dacoit. And whoever would pass by in the forest, he would first attack that passer — that traveler — and he would kill that traveler. And then he would rob him of all his belongings. And then he would cut the little finger of that person, and he would add it to the garland. So, he had a huge garland with all the little fingers of all the people he had killed. And he was known as a dacoit who had this garland of little fingers.

So, he used to kill people like that, rob them, and then he would take care of his family and provide for them.

So, Narad — Narad Muni — observed and he felt, "This person is building such a huge mountain of karmas for himself and he will be rotting in hell forever like this." So, he felt merciful on Valmiki. And he felt, "I should go awaken this person."

So, he came into the forest and he was walking as a yogi. Now, when Valmiki saw him, he felt, "This person, if I rob him, maybe he may have something, or maybe he may not have. But, nevertheless, let me kill him and rob him."

So, when he went towards Narad to kill him. Narad observed, "Yes, Valmiki is coming." So, he gazed — he showered his gaze — and his mercy on Valmiki. And because of that, some karmas of Valmiki reduced. So, he did not strike Narad. Instead, he stood there. And then, instead of killing Narad first — which was his habit — he

would kill the traveler and then he would steal from the person — he, instead, asked Narad, , "Whatever you are carrying, you give me. Otherwise, I will kill you."

So, that was because of the grace Narad had showered. So, Narad said, "You are free to take whatever I possess. But tell me, I see that you have killed so many people and you have done such heinous crimes that you are going to have to suffer. Why do you do all this?"

So, Valmiki told him, "This is for providing for the food for all my family, and my parents and my children and my wife."

So, Narad asked him, "Is that so? So, if you are doing all of these heinous crimes for them, are they all going to share the sins that you have committed?"

So, Valmiki said, "Of course they will share the sins. Because they are eating whatever I am providing for them. And they are getting all the benefits that I give them. So, obviously, they will share the sins that I am incurring."

So, again, Narad graced him a little more and, because of the grace, Valmiki felt that he should not kill Narad. So, Narad told him, "Okay, let us do one thing. You go and ask your family members whether they really will share the sins or no."

So, because he had graced Valmiki with his gaze, Valmiki actually accepted that. And before going, he tied Narad to the tree and he said, "I'll check at home, and I'll come back."

When he went home, he had made a separate house for his parents, and a separate house for his children and his spouse. So, when he first went to his parents and asked them, , "I have been providing for you for so many years. I have been getting you food and other things. So, as a result, I have also sinned. So, will you be sharing the sins that I have done in getting you all of your provisions?"

So, the parents told him, "Look, we are old. And it is the duty of the son to take care of the parents when they are old. So, it is for you to do your duty. Now, how you do your duty, how you provide for us is something that is your call. And we will, therefore, not partake in the sins that you do. But we are only happy in you doing your duty."

So, he got a big shock when he heard this from his parents. He said, "Okay, let me check with my children and my spouse." So, he went to the other house and checked with them. And again, he told them, "Look, I get you everything, all the good things to eat and provide everything for you — all the comforts. So, in all of this, whatever is my karma, whatever are my sins that I am incurring, I hope all of you are agreeing to share that with me."

So, the wife immediately told him, “No.” And the children also refused. Because they said, “Look, as a spouse, it is your duty to provide for me. So how you do it is, again, your responsibility. And I am concerned only with what you are providing and whether that is enough or not.” And likewise, the children also said, “You’re our father and, therefore, you should be providing for us till we become independent. So, again, it is your duty. And how you do it is, again, your responsibility.”

So, none of them were willing to share in the sins that were being committed by him. However, they were willing to take the provisions that he was bringing to them.

So, he was very shocked by listening to all of this and that's how that reality dawned upon him, , “All the sins that I have done for so many years, the numerous people that I’ve killed and all the heinous things I have done, I'm going to have to suffer alone. Whereas, whatever I have done — and I’ve shared with all these family members, they have enjoyed that — but none of them are willing to share in this.”

So, he ran back to Narad and he fell down at the feet of Narad. And he thanked him for opening his eyes. And he told Narad, “Is there some way that you can help me get out these sins that I have done? And indeed, I have done a lot of sins.”

So then, Narad made him sit below that same tree and he gave him initiation there. He gave him the word of 'Narayan' to repeat.

So, it's a very long story after that, what he did. But the point of telling you is that his eyes were opened because he realized that all the deeds that he did was something he had to pay for. And the family, father, mother, children, spouse, all of them, were not going to share in the sins that the person was doing to provide for them.

So that way, as long as we have this selfish interest, and there is fame, there is money, that are provisions that are being taken care of, this selfish interest is being addressed. There is love and faith in the person. But the moment all of these go, either the fame or the money, or the person is no longer able to provide for, then that same faith and that same love which is there for the person, that also vanishes.

Sahajo swaarath sab lage,
Daara suth au beer.
Sahajo swaarath sab lage,
Daara suth au beer.
Jeevath jeethein bail jyon,
Mue chadaavai seer,
Mue chadaavai seer.

So, Saints and Mahatmas always try to awaken the jivas and tell them about the reality. So, that way, by listening to the Masters and the Saints and Mahatmas, we should try to understand what the reality is. And by Their Banis, They try to awaken all of us. And with that, we get motivated and we understand the reality, we understand the truth. And accordingly, we also then carry on our behavior in this world. So, all of this is done so that They awaken the jivas to reality.

When the Masters tell us, we should listen to the Masters, and after that, we should contemplate on what the Masters are telling us. And we should spend a couple of hours contemplating on what the Masters are saying. And after that, we should try to bring it in — we should imbibe that — we should bring it and start acting upon it and bringing it into our lives. We should make that our life.

So, if we just listen to the Satsangs with one ear and leave it with the other ear, then however much and however long we spend in the pilgrimage of the Master's Satsang, we will not be able to bring about any transformation. So, we have to listen, contemplate on what They are saying, and try to imbibe all of what They are trying to say and bring it into our action.

So, those who, after listening to the Masters, who contemplated and made it a part of their life, whatever was told by the Masters, those became gurumukhs. They became Saints and they became Mahatmas.

So, therefore, whatever the Masters say, we have to contemplate on that and bring it in as our behavior. We should change our behavior accordingly. We should make our actions accordingly and bring it and make it a mainstream in our life.

Sahajo swaarath sab lage,
Daara suth au beer.
Sahajo swaarath sab lage,
Daara suth au beer.
Jeevath jeethein bail jyon,
Mue chadaavai seer,
Mue chadaavai seer.

Radhaswami.

13

Meditation Talk
05 Jan 2024 — Morning

God Almighty Whom We Cannot Fathom, Cannot Hear, Cannot See, And Who Is Beyond Description — The Guru Is The One Connected To God Almighty

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In Sant Mat, the first stage is that of Gurubhakti. Swami Ji Maharaj has said, "The first life is that of Gurubhakti. The second is of Naam. And the third is of salvation, Mukti Pad. And the fourth is Nij Dham, or our True Home.

So, first stage is that of Gurubhakti. And even if it takes us a full lifetime to do the Gurubhakti — that is, to manifest the Radiant Form of the Master within — then it is nothing. Because the Master-Guru, is connected inside with God Almighty.

God Almighty is Someone Whom we cannot fathom, Whom we cannot hear, or Whom we cannot see. And He is beyond description. So, Guru is the One Who is connected to that God Almighty. Because the Guru knows this world, He knows what is happening here, and He is also connected to God Almighty. So, He is aware of everything. And therefore, it is very important for us to take His help.

So, what then is Gurubhakti? Gurubhakti — the Masters say we should do three things. And the first is Satsang. That is, listen to the Master, listen to what He has to say, and He says that to awaken us. Second is to do the Bhajan Simran. And third, if we get the opportunity, then we should do seva. So, the Masters have told us to do these three things in the Kali Yuga.

By doing these three things, we get the pleasure of the Master. We are able to please the Master. And when we are able to please the Master and get His Grace, then we are able to manifest the Radiant Form of the Master within.

So, once we have manifested the Master, then the steamer — the steamship on which we have to go back to God Almighty – that starts.

Today also, we have the ship — which is the Naam — which is the Holy Sound Current and the Light. So, that ship is ready even today. But we have not manifested the

captain of that ship. And once we do that, once we manifest the Radiant Form of the Master, then we will be able to board on that ship and go back to God Almighty.

So, He is aware of all of the planes within and He is aware of the Lords of all of these planes. So, when He takes us within, He gets us to meet the Lords of all of the planes, and He gradually takes the soul back to God Almighty, traveling through all the planes.

So, to please the Master, we have to listen to Satsang every day. We have to do our Bhajan Simran. And if possible, we have to do seva. By doing these things, we are able to get the pleasure of the Master and His Grace is upon us.

Masters also say, "If you are not able to do any other seva, you should do your Bhajan Simran." And by doing this, we get the pleasure of the Master and His Grace.

So, when we do our Bhajan Simran, that is like doing seva of the Master. So, the Master considers that as a seva that you are doing for Him – though, in reality, that Bhajan Simran, we are doing for our own benefit. But the Master is so graceful that He considers that as a seva done to Him. And then, when we do this regularly, He also extends His Grace upon us.

So, when we do our Bhajan Simran — we do more and more of the Bhajan Simran every day — then we will definitely get successful on this Path. And, one day, we will all get the Grace of the Master, and we will be able to get inwardly focused.

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The time is good and we should make the most of it. So, let us close our eyes and get connected to Bhajan Simran.

14

Meditation Talk
05 Jan 2024 — Afternoon

We Get A Lot Of Information And We Get A Lot Of Motivations When We Listen To Bhajans

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In Rajasthan, Brahmanand Ji was a very attained soul and he hailed from near the Pushkar pilgrimage.

So, he was the stationmaster there. And in those days, the station was attended by the stationmaster and one peon, or his attendant. And both of them would do all the duties in the station.

So, he was a good devotee, and he was an initiate, and he would do his meditations.

Once, it so happened that the train was delayed by about two hours. So, he told his attendant, "Since the train is late, I will sit for meditation for about one and half hours. And in case some senior calls or somebody rings the phone, you call me and I will attend."

So, he closed the door and sat for meditation. And he got a very good meditation that day and he came to the Tenth Door, and he was in a state of samadhi there. So, he sat for a long time in the meditation. That train came and went away. And instead of two hours, he sat that day for three hours of meditation.

Now, when he got up from the meditation, he realized that the train may have gone and people may have boarded the train without tickets. So, he was worried that he would possibly lose his job.

So, he hurriedly went out and checked with his attendant and asked him if that train had come? So, the attendant told him, "The train has come on time. It's been almost an hour since the train left."

So, then, he asked the attendant, "Who signaled the train to stop and who signaled it, who rang the bell, and who attended to all of this?"

So, the attendant said, “You only were doing all of this. I saw you ringing the bell. I saw you giving the signal. So, why are you asking this?”

So, he was very shocked when he heard all this. Then he ran to the office and he checked the register. So, in the register, all the tickets that were sold were properly accounted for and the total monies collected, all of that, all the cash was there in the cash register. So, everything was properly done.

And seeing all this, he was very shocked. And then, he realized that, in fact, all this must have been done by his Master because he was sitting in meditation. So then, he believed, “Yes indeed, it was my Master Who did all of this.” And thereafter, he told his Master, “You came and You did all my work. So, henceforth, now You only do my work, and I will do Your work. I will do meditation and You do my work.”

So, after that, he meditated for very long hours, and he became a great Mahatma.

So, Brahmanand Ji has written more than five hundred bhajans — Banis — and all of these show a lot of love and affection for the Master, and they show very strong pangs of separation from the Master. And they talk about Naam, about the importance of the Master, and about various facets of Sant Mat.

So, it is only with His Bani, his bhajans, that we get motivated to understand several things in Sant Mat. And we get a lot of information and we get a lot of motivation when we listen to those bhajans.

So, like that, if we have our commitment and faith in the Master, and we have that love and affection towards our Master, then we also will get success quickly on this Path.

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The time is good. So, let us make the most of this time. Let us close our eyes and get connected to Simran and Dhyan.

15

SATSANG

05 Jan 2024 — Afternoon

Always, You Should Ask For The Master Himself When You Pray — This Is A Very Big Mistake Most Satsangis Do When They Ask For All Kinds Of Material Things

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Kabir saki sangrah bhaag 1, biswaas ka ang...

Satnaam se man milaa,
Jam se paraa duraai.
Satnaam se man milaa,
Jam se paraa duraai.
Mohi bharosaa isht kaa,
Bandaa narak na jaay.

This is the Bani of Param Sant Satguru Kabir Sahib. This Bani is written on the aspect of faith. Kabir Sahib, in His Banis, covered various aspects of the Teachings to explain to all the people.

So, Kabir Sahib has covered various aspects. He has talked about the importance of Satsang, importance of Naam, and various aspects. So, in this Bani, He covers the aspect of faith. And He says, "Those who have faith in Sat Naam, those who develop that faith in Sat Naam, their connection with the god of death, with Yama, comes to an end.

So, like in construction for a building, the base — the foundation — is important for the building. Like that, for devotion, faith is the foundation of devotion. So, it is very important for devotion. And those who have faith, they are able to do their devotion and they are eventually able to manifest the Radiant Form of the Master and they are able to manifest God Almighty. And they get the benefit of devotion.

So, people used to follow different practices. And then, there are nearly seventy million mantras. And people used to believe that by uttering these mantras, they

would get their salvation. But that is not the truth. Because, by those mantras, we still remain in this same world — and that is, again, a source of coming back here.

So, by doing these mantras, by the practices of these seventy million mantras, there are different benefits one may get. Like if we do the mantras of Vishnu, then we will get salvation up to Vaikuntha. And likewise, when we do the mantras of Shiva, we are able to get salvation up to Kailash. And all the other gods and goddesses, they reside in heavens. So, we get to go to the heavens if we are able to truly do the practice of those mantras. But in all of these places, Vaikuntha, Kailash, or in the heavens, we have a subtle body. And so long as we have a body, we do not have a salvation and we come back, again and again, in this world.

So, as long as the power of those mantras continues, as long as the power of the practice that one has done continues, he will be able to stay in those places. And once that power comes to an end — he has used up his austerities — then he will be sent back into this world.

Once we are sent back into this world, then we go back in these 8.4 million lifeforms, and again, we continue in the cycle of life and death.

So, the Masters do not give us those mantras. They give us the Holy Names of the Lords of the planes above. And by the repetition of those Names, we are able to get out of this cycle of life and death.

When we have faith in those Names and we do the meditation upon those Names, then we are not disturbed by either Kal or Maha Kal, and nobody comes in the way.

Karm kareema likh rahaa,
Ab kachu likhaa na hoy.
Karm kareema likh rahaa,
Ab kachu likhaa na hoy.
Maasaa ghate na til badai,
Jo sir fodai koy.

Maya, before a jiva is born in this world, Maya takes the karmas from that jiva's previous birth. About seventy-five percent of the karmas are taken from the previous birth. And about twenty-five percent, she takes from the store of karmas, the Sanchit karmas, which are stored for that jiva. And together, she casts the next life. And that is how the jiva is born to redeem those karmas. Those karmas are written on the forehead and on the palm. And, accordingly, everything is predestined and preordained as to what the person — that jiva — is going to undergo and what he is going to get, what he's not going to get, all of that is preordained and predestined.

So, whatever is written, that jiva will exactly undergo that — his life — according to whatever is predestined or preordained for him. And the Masters say, "You will not be able to increase a sty on yourself, and nothing else will reduce." Whatever is there, you will exactly get — what is written for you.

However, this human form has been blessed with the power that, the jiva — if he wants — with his will, he can rise above this lifeform, or he can choose to go back in those 8.4 million lifeforms. So, it depends on how he looks at it and what is his will, and what is his motivation to do this.

So, it depends on the commitment and the hard work that is put in. So, if one has a very strong will, despite his karmas, if he has a very strong will and he has the commitment, and the hard work to support that commitment, then he or she is able to achieve whatever they choose. Because then that power of God working within him also helps him to do that, or achieve it.

We can see the example of Abdul Kalam. He was born in a very poor family, and the parents did not have money to support his education also. So, he did hard work right from the beginning and he earned his own livelihood. And, with his will to do something, he was able to become one of the leading scientists of India. And eventually, he also became the President of India. So, we can see that, with his commitment, hard work, and dedication, he was able to achieve all of what he willed to do. And we can see that he became the President, or like the king of India. And he became very famous as a result.

So, in the same way, if we have the commitment and we have the will to meet and manifest the Radiant Form of the Master within, and we put in the hard work, we do our meditations, then that pole of God working within us, He will support us, and we be able to actually manifest that Master within.

Even in the bhajans, it is written, "Whatever we ask from our Thakur, we ask from our Satguru, our Master, then He grants us that and we are able to get it. So, if you have a strong motivation and a commitment and faith, and the effort followed with that, then you will be able to become successful on what you really wish to achieve in this life.

We can see that great men, great God men, who have done all kinds of austerities, they have gone in the search of God Almighty — they have traveled the mountains and the caves and they have done hard work and austerities for God. They have been successful in achieving that.

And the same, we can see of other people who have done vicious things in their life. They have killed people. They have done all kinds of heinous things. These people,

though they were given a beautiful human life, they have frittered it away and gone into hell and into the lower lifeforms.

Saai ithanaa deejiye,
Jaa mein kutumbh samaya.
Saai ithanaa deejiye,
Jaa mein kutumbh samaya.
Mein bhi bhookha naa rahu,
Saadhu na bhookha jaay.
Saadhu na bhookha jaay.

Kabir Sahib, in this Bani, has also prayed to God Almighty. He did His livelihood, but He was quite poor, Kabir Sahib, in His whole life. So, He prays to God, saying, "Please give me so much that my family doesn't go hungry and I don't go hungry. And those sadhus who visit my house, they also don't go hungry. So, please bless me with only that much which keeps all of us satiated."

So, we can see when Saints pray to God Almighty, They pray for God Almighty. They do not pray for all the material things that surround Them. Because They know that if They do Their devotion and pray for getting material wealth, or getting any material things, then those are going to be left behind with Their body at the time of death. So, They don't ask for such things. Because then, Their devotion will get wasted. So, They only ask for God Almighty Himself when They pray to God Almighty.

* * *

Sant Ji used to give this story. There was this king from India who had to go abroad. And he had to travel for a month to understand the working of some machinery. So, he had to go there.

So, he went to London, and he had six queens — six wives. And when he went there, he messaged back to them, he sent a telegram, asking them to suggest whatever they wanted, which he could get from London for them.

So, likewise, all the queens wrote back. They gave the news about what was happening there, and then they also gave a list of things that they wanted, which they wanted the king to bring back for them.

All the queens but the youngest wrote like that. And the youngest queen did not write anything. She, on that letter, just wrote the number '1'. And she sent that letter.

So, when the king read all the letters, he was surprised with this letter of the youngest queen, who had only written the number '1' in the letter. And he was unable to understand what was written.

So, the king did not understand what this lady, what his youngest queen, had written. And he felt, “She's very immature and she's not written properly. She's not given me any news of the place. And she's written some cryptic thing which I can't understand.”

So, he also had his wise minister with him, who was also traveling with him. So, he showed the letter to the minister, and he said, “See, this young queen, she doesn't know what to write. So, can you make sense of what is written?”

Now, that minister was wise, and when he saw the letter and the number '1' written on it, he thought for a while. And then he told the king, “Look, since nothing else is written, the news is good. So, there is nothing to report. And the '1' that is written, is that she doesn't want anything. She only wants you. So, you are the '1' that she has called for.”

So, the king was very pleased. And then according to all the letters that he had received, he purchased the various things and other demands that all the queens had. And he packed them in different suitcases, and along with the letters. And then, he traveled back to India.

Now, when he came to his palace, he summoned all the queens. And when all the queens came, he gave the respective baggage to the queens for whom he'd purchased all those things, along with each letter.

And finally, since the youngest queen had asked for him, he went with that queen. He went to her chambers, her palace. And all the others got the baggage.

So now, the young queen, if we see, she got the king; and wherever the king goes, the kingdom goes. So, she got the kingdom also. And she got all the materiality also, all the material things with that.

So, that way, that is what Sant Ji used to always say, “We also do the same thing. When we pray to God, we ask, we give a list of things that we want.” So, He says, “When you are asking the Giver for something, you should ask the Giver for Himself. You should ask the Giver to be given to you. And instead, we make a list of things that we require. And that is where we end up with only those bags, and we do not get the bigger picture — we do not get God Almighty.”

So, the same thing happens with us. When we do our meditation and we pray to our Master, we should always ask for the Master Himself. We should always ask for His Love and affection. But instead, we often ask for all the material things.

The Masters say, "What is the point of asking for the material things which are subject to destruction?" And before our very eyes, we see all these things being destroyed or being taken away. In the lifetime itself, we see all these things that come and go. So, what is the point of doing such precious devotion and asking for such things which are not going to go with us? Eventually, we have to leave all these things behind. And the effort that we have put in doing all our devotion and everything, it gets wasted — because we have asked for things which are not going to go with us.

Therefore, the Masters say, "Always, you should ask for the Master Himself when you pray." Because this is a very big mistake most satsangis do, that when they do their devotion, they ask for all kinds of material things. And they fritter away their devotion. So, you should always be mindful of what you ask from the Satguru. You ask for the Satguru Himself.

Jaa ke man bishwaas hai,
Sadhaa guru hai sang.
Jaa ke man bishwaas hai,
Sadhaa guru hai sang.
Koti kaal jak jolahi,
Tau na hai chith bhang.

So, Kabir Sahib says, "Those who have faith in their Master, their mind will never waver, whether it is one Kal or ten million Kals who come in the way and who distract that jiva." He will not waver. His mind will not waver, and he will remain steadfast in the faith of his Master.

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So, we can see the story of Bhai Manj. And Bhai Manj underwent so much difficulty in his life. He was the disciple of Arjan Dev Ji and he was very prosperous. But after he got initiated, he lost his wealth, he lost his farmlands — very large swaths of farmlands — he lost his cattle, he lost his horses, a lot of his family members also died. So, he went through a lot of difficulty and a lot of pain in his life.

But his faith in Guru Arjan Dev Ji never faltered. And he continued to remain happy in the Will of Guru Arjan Dev Ji, such that, eventually, Guru Arjan Dev Ji embraced him and He gave him a boon, "Whoever you initiate will go straight to Sach Khand."

If we see the life of Sant Ji also. Sant Ji, after his service in the army, when he retired from the army, all his life savings he had put in Kunichuk. He had built a farm with nearly forty bighas* of land and he had constructed a three-storied house. And he had some Jersey cows, and it was a very prosperous farm that he had made from his life savings.

** Note: a bigha is a unit of land size that is variable, but forty bighas would be approximately ten acres of land*

And it so happened that Kirpal Singh Ji, after He initiated Sant Ji when, in His second visit, He came. Sant Ji used to work on the farm. And one such day, he was sitting in the farm and he had taken out his turban and his sandals also. And he was sitting there. It was hot.

And Kirpal Singh Ji, when He came — this was during His second visit — He told Sant Ji, "Look, this farm and all of these possessions are not for you. You have to leave all of this. And you go and do your meditation at a different place."

So, imagine that all of your life savings have been put in this farm, your Master comes to you during His second visit and tells you that you leave all of this. Such is the gurumukhta. Such is the faith in the Master, and in the Will of the Master, that Sant Ji immediately prepared to leave. So, he went to pick the turban. So, Kirpal Singh Ji said, "Why are you taking the turban?" Then he went to take his sandals. So again, Kirpal Singh Ji told him, "Why do you want to take the sandals?"

So, in that same form, he left his entire life savings and all his possessions, just like that. And then he went to 16 P.S. to do his meditations.

So, we can see that, these Mahatmas have unwavering faith in Their Master. And whether one Kal comes, or ten million Kals come to discourage that jiva or entice him for anything, They don't change Their mind. They remain unwavering and resolved in Their faith in the Master. And such people only then are able to manifest that Form of the Master within.

So, we see other examples. Guru Arjan Dev Ji also was given very very severe punishments and torture. He had to undergo a lot of torture. The Muslims put very hot sand on Him and they gave Him all kinds of ill-treatments. And when His friend, who was a Muslim fakir, he came and he saw that those people were doing so much injustice there and they were torturing Him, he came and told Guru Arjan Dev Ji, "You just instruct me and I will completely destroy Delhi." Because they were giving him this treatment, this punishment, in Delhi.

So, Guru Arjan Dev Ji told him, "Look, that even I can do. But that is the Will of God. So, we have to accept the Will of God and you can look up." So, when they saw 330 million gods and goddesses, they were all praying, and they were also saying, "You give us the permission and we will give punishment to these people." But such is the Will of God and such is the faith in the Will of God. And such is the sacrifice that They do for remaining in this faith and having that kind of faith in God Almighty and in Their Masters.

So, even Guru Tegh Bhahadur was beheaded because of this. And He said that He would sacrifice His head so that people improve and all the malpractices that were there would stop. But then all that continued.

So, all these sacrifices we can see of such great Saints. And that is because of the kind of faith They had, and the kind of love and willingness to stay in the Will of God.

So, therefore, the Masters, when They have this faith, or the disciples, when They have this faith, They do not waver by any outward influences. And even if They have to give Their life away, They happily do that.

Khoj pakari bishwaas gahu,
Dhanee milenge aay.
Khoj pakari bishwaas gahu,
Dhanee milenge aay.
Ajayaa gaj mastak chadee,
Nirbhay kopal khaay,
Nirbhay kopal khaay.

Kabir Sahib says, "Be fearless, have faith, and do your devotion fearlessly. And your Master is sitting within only, and He will open the doors."

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So, this is a story that is there in the scriptures. There was this goat and that goat fell ill and it became very frail. So, the owner of that goat felt, "There's no point allowing the goat to die in the house." So, he set her free, thinking that some animal will eat her. And that way, he got rid of her, the goat.

Now, that goat started going towards the forest, and because it was unwell and it was stinking, even the animals were not touching it. And that way, somehow, falling and walking, it managed to go up a hill. And it reached the front of a den of a lion.

When the goat fell there, the lion smelled that there was some animal that had come, and he came out. When he came out, the goat fell at the feet of that lion.

Now, the lion felt, "This animal has come and surrendered to me." And he saw that the animal, that goat, was very unwell and had to be nurtured. So, he said, "Now, since this goat has come to me in surrender, I have to offer it protection and help it recover."

So, in the evening, he called for all the animals to come. And all the animals visited the lion. And the lion announced, "This goat is now in my protection. And if anyone, if any animal, hurts it or tries to eat it or hurt it, then I will destroy the entire family of that animal. And I want all of you to take care of this goat."

And then he ordered the elephants, "Every day, you should come and pick this goat up and take it to the lake" — which was about a couple of kilometers away — "so, because it cannot walk to the lake every day, one elephant should at least come and take that goat to the lake for drinking water, and bring it back and leave it here." So, that way, every day, a herd of elephants would come and they would carry that goat to drink water.

Now, when the goat sat on the elephant – somehow it managed to sit on the elephant — it would get to eat all the fresh leaves of different types of trees. And that way, it got to eat and became healthy over a period of time, drinking water and eating all fresh leaves. It became quite strong and healthy.

So, if we observe, that lowly creature, as a goat that was riding on the back of huge elephants, and it was eating fresh leaves and being taking care of. So, who earns the credit for this? The credit goes to the surrender of the goat to the lion. Because he has surrendered to the lion, the lion has given it this lifestyle.

So, like that, where we have faith in the Masters, we have love and affection for the Masters, the Masters also take care of us. And They also put us above the rest in taking care of us. So, we are taken care of, spiritually and otherwise by our Masters.

So, because that disciple has surrendered to the Master, the world also listens to that disciple, they also listen to that disciple, because he has surrendered to his Master.

Paandar pinjar man bhawar,
Arth anoopam baas.
Paandar pinjar man bhawar,
Arth anoopam baas.
Ek naam seecha amee,
Fal laagaa bishwaas,
Fal laagaa bishwaas.

If we look at this human body — this cage of the soul also — in a way, we can understand it as a tree which, with love and devotion for the Master, is able to develop

the fruit of faith. And with that, that jiva becomes successful and he is able to go within.

Pad gaavai louleen hai,
Kate na sansay faans.
Pad gaavai louleen hai,
Kate na sansay faans.
Sabai pachhore thotharaa,
Ek binaa bishwaas,
Ek binaa bishwaas.

Kabir Sahib says, "Where disciples just sing the bhajans, or sing the Banis of the Masters outwardly, but they don't have that faith and that devotion and love within, then that Bani is not going to be effectual upon them."

Therefore, Masters say, "When you sing a Bani, you should understand the meaning of what is said in the Bani." So, the bhajan should be understood for getting the true meaning from that bhajan. So, when we sing the bhajan, we should understand what is being meant by the bhajan. Only then it will affect us. Otherwise, outwardly, if we just keep singing like that, then we do not get the benefit of that Bani.

So, if we see the brahmins also, they have all the Vedas, all the Puranas and the scriptures, all of that, by heart. And they can utter all of these from their memory. But it doesn't affect them, because they just do the lip work on these, they just read — or they just utter the words, but they don't follow the meaning of what is said in the Bani. Because when they sing this Bani also, they do not truly have faith in that Bani themselves. And they expect that the others should listen and have that faith. So, therefore, it doesn't affect them.

Gaayaa jin paayaa nahee,
Angaaye the dhoor.
Gaayaa jin paayaa nahee,
Angaaye the dhoor.
Jin gaayaa bishwaas gahi,
Thaa ke sadhaa hazoor,
Thaa ke sadhaa hazoor.

So, Kabir Sahib says that He discerns between those who do not sing the Bani or those who sing the Bani but have no faith, and those who sing the Bani and have faith. So, He says, "The Master resides with those who sing the Bani and have faith in that Bani."

Kabir Sahib says in His Bani, "Each word uttered by the Masters, or written in Their Bani, has a lot of value."

There are so many meanings to what They say and what They write in Their Bani that, at the level of the mind, for an individual to fathom this, it is not possible. And not only at the human level, He says in His Bani, "Even the munis and the rishis and the gods and the gandharvas, they are also not able to truly understand and assimilate what is being said and what is being given to understand by the Saints in each word and in each sentence of the Saint. Such is the depth in the words that the Saints utter.

So, only when we have faith in the Master, and we listen to the Bani with love and affection, then the Masters help us understand and assimilate what is being said by Them from within. Otherwise, at the level of the intellect, it is practically impossible to understand what the Masters are saying.

Gaavan hee me rovanaa,
Rovana hee mein raag.
Gaavan hee me rovanaa,
Rovana hee mein raag.
Ek banahi mein ghar kare,
Ek ghar hi bairaag,
Ek ghar hi bairaag.

He says, "Those who sing the bhajans and they cry in the bhajans, then their cry is the bhajan." So, for a person who's listening to them also, he is deeply influenced when he listens to them. Because their pangs of separation are the things that are really the song in the bhajan. And those are pleasing to the ears of someone who is even listening to them.

So, such people, when they weep in the bhajans, and the song that is there in the bhajans, whether they sing it at home, or they are outside, for them, they have the pangs of separation. Whether they are in the comfort of their homes, or elsewhere, they are lost in those bhajans.

So, when we hear someone singing the bhajans with very strong pangs of separation that come from the heart of that person who is singing that bhajan, then for the listener also, he hears that song of those pangs of separation, and he is also influenced and motivated by those deep pangs of separation which are being sung by that person who is singing the bhajan.

Gaavan hee me rovanaa,
Rovana hee mein raag.
Gaavan hee me rovanaa,
Rovana hee mein raag.
Ek banahi mein ghar kare,
Ek ghar hi bairaag,

Ek ghar hi bairaag.

Radhaswami.

16

Meditation Talk
06 Jan 2024 — Morning

When We Go Within, There Is Need For Light And Sound For Us To Travel — And The Soul Has These Two Faculties

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Maharaj Ji* used to ask this question at the time of initiation, "In case you are in a dark jungle, and it is nighttime, and there are animals around, and you have to get out. So, what will you do?"

* *Somanath Baba Ji*

So, He would ask this question. And then, we did not know that. We did not know the answer. So then, He would explain, "If you are lost in the jungle, you have lost your direction, then you would stay very still and try to listen. And when you would listen, you would look out for some indication of a village nearby, some dogs barking, or some children playing, or children shouting, or some sound of the radio, or something like that. And when you would listen to that, you would know in which direction the village is, or a nearby dwelling place is.

And now that you knew the direction, you had to go there. But in the jungle, in the darkness, you would stumble and fall somewhere. There would be ditches, or there would be snakes or thorns, or animals before you. So, how would you see the way? So, you would need a source of light, like a torch, to light your way. And then you would light the torch and go towards the direction of the village or the dwelling."

So that way, you would need to hear the sound and you would need light to see.

In the same way, when we go within, there is need for Light and Sound for us to travel. And the soul has these two faculties, to listen and to see. So, we need that Light and we need that Sound to go within.

So, that Light is required within. When we go, we can see the different planes. We see those in the Light that we have and we travel the distances between the planes by the Sound Current that guides us to the higher planes.

When we do our Simran and we do our meditation, we rise above the nine doors, and when the full body becomes numb, we come to the Tenth Door – that is the Third Eye. And when we go within the Third Eye, there first, we manifest the Master's Radiant Form. And with the help of the Master, the Master tells the soul to come with Him and takes the soul to the higher plane.

And first, He gets the soul to have the Darshan of Jyoti — the Lords of the first plane. So, He gets the soul to have the Darshan of the Lords of the planes. And then, the Holy Sound Current and the Light, both are manifested. And these help the soul then to go further in the higher planes.

So, once that Holy Sound Current is manifested, then it is continuously playing within us. It is continuously ringing within us. And whether we are awake, we can hear it, or even when we are sleeping, that Sound can be heard.

That Holy Sound Current is so pure that, as soon as we get connected with that Holy Sound Current, all our previous karmas — that burden of karmas that we carry — that immediately gets washed away.

So, therefore, it is necessary for us to do our meditation — more and more meditation — so that we can leave the nine doors and come to the Tenth Door quickly. And there, we manifest the Holy and Radiant Form of the Master. We have done our duty when we manifest the Form of the Master. After that, it is the duty of the Master to take us further.

So, therefore, we should do more and more meditation, so that we can leave the nine doors and come to the Tenth Door quickly and manifest the Radiant Form of the Master. That is our duty. And after that, it is the duty of the Master to take us further. And He takes us to the higher planes, and He manifests the Holy Sound Current and the Light.

And on the basis of those, we go back to God Almighty. So, it is necessary for us to do our meditations regularly, every day without a break.

If we do meditation for a few days, and then leave it for a few days, then we will not be able to get that progress with it.

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The time is good and congenial. Let us make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk
06 Jan 2024 — Afternoon

The Story Of The Original Creation And The Subsequent Creation Of Kal's Lower Three Worlds

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There was a time when these three worlds were not there. And all the 330 million gods and goddesses were not there. And the souls were also not here. So, God Almighty, was there, and all the souls were in Anaami and there was only one God Almighty. So, all the souls were with God Almighty, they were one with God Almighty, and they were not aware of God Almighty, as someone separate from them.

So, God Almighty also felt that the souls should feel God Almighty. And so, He thought of creating these worlds.

So, Anaami took a Shabd from within and instructed the Shabd to create the planes below.

That Power created Agam; and below Agam, He created Alakh; and below Alakh, He created Sach Khand. And there, that Power stayed as Sat Purush. So, the Creation stopped then for some time – but more was to be created. So, Anaami Purush again instructed for more planes to be created.

So then, Sat Purush, under the instruction of Anaami, He took out sixteen Shabds from within, and instructed each Shabd to create one plane below. So, that way, all the Sound Currents which came from Sat Purush, created, one by one, the planes below. And then, there were sixteen planes. And again, Creation stopped up to there.

So, thereafter, the third Power from below, Niranjan, felt that he was not very pleased with the Creation as it stayed. And he wanted to make his own creation. So, he prayed for making his own creation. So, thereafter, the creation was to be, anyways, made. So, Niranjan asked and prayed, Sat Purush granted him his wish of creating the three worlds. And three worlds were created — the And, Pind, and Brahmand.

After he created these three worlds, there were no souls in this world. And therefore, there was no Grace in these three worlds. And he prayed because all the souls were with God Almighty.

The souls were with God Almighty. So, Niranjan meditated upon God Almighty on one foot for seventy chaukriyugas. One chaukriyuga is four yugas. So, like that, for seventy chaukriyugas, he meditated upon God Almighty. And thereafter, he was asked as to what he wanted for his penance? So, he asked for the souls.

So, when he asked, God Almighty decided to give him the souls, and these souls, he got the store of souls who were above the Sunn and below the Sach Khand. So, there was a store of souls there. There were several souls. So, He asked these souls to go and adorn the world of Kal. He told them, "This creation has happened. Would you like to go?" So, about seventy-five percent of the souls readily agreed to go. But about twenty-five percent said that they were quite happy where they were and they did not want to go into these worlds of Kal.

So then, God Almighty promised them, "I have given my word to Kal. So please go into his worlds. And if you feel you want to come back, then I will Myself come to fetch you."

So, when all these souls were given to Kal, Sat Purush told Kal, "By yourself, you will not be able to do this work." So, He took out one more power from within — and that was Jyoti. So, He told Kal, "You take Jyoti for helping you make these worlds."

Jyoti means Maya. So, Niranjan and Maya, came then to the three worlds with all the souls.

After that, he explained the full plan to Maya, as to how he wanted all these souls to live in these three worlds, and what was to be done. And after he explained everything, he told Maya, "My presence should not be known to anybody. I will continue upon my contemplation of God Almighty and I will do my meditation. But you make all these worlds according to the plans I have given you." So, thereafter, he went and sat in the Sweth Sunn doing his meditation and contemplation of God Almighty.

And Maya first created the five elements, and then she created the three gunas — which are Brahma, Vishnu, and Mahesh. And with the help of Brahma, Vishnu, Mahesh, and Maya, they created 8.4 million lifeforms in four categories.

So, thereafter, these 8.4 million lifeforms were done. And there were 3 million types of different plants and trees; and 2.7 million types of insects; and 1.4 million types of birds; and 900,000 types of aquatic beings, like fish and others; and about 400,000

other forms, which include the types of humans, gods, goddesses, yaakshas, gandharvas. So, all of these formed the remainder of those 400,000 types of lives.

Thereafter, Maya gave the duty to the three — Brahma, Vishnu, Mahesh — and gave the responsibility of creating progeny of birth to Brahma; for maintenance to Vishnu; and for destruction, to Shiva.

Shiva resides in the level of the heart and is responsible for the breaths. So, once the number of breaths given to a jiva comes to an end, Shiva stops the breaths. And as a result, the soul has to leave that particular lifeform.

So, this soul is really the resident of Anaami of God Almighty, and he is the son of God Almighty. And he is now encased in this body which is created here in these three worlds. And because of that, he is now continuously going, again and again, in the cycle of life and death.

So, the soul is essentially Light and Sound, and so is God Almighty. He is also Light and Sound. And so is the Satguru, He is also Light and Sound. That is the true essence of the soul, God Almighty, and Satguru. But here, that soul is encased in this body. So, the body is different from the soul.

The soul is neither a male nor a female. But it is only the bodies which are the differentiators. And they are put in these bodies to go through the cycle of life and death and their karmas — to redeem their karmas. So, the true essence of soul is only Light and Sound. There is no male and female.

So, when we leave the nine doors of this body and come to the Tenth Door and rise above, we first witness our own soul. The soul is there, it is in the form of Light and Sound, when we first witness the soul.

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The time is good. So, let us make the most of it. Let us close our eyes and get connected with some Simran and Dhyan.

18

SATSANG
06 Jan 2024 — Afternoon

With These Five Priceless Jewels — The Company Of The Master, Initiation, Compassion, Humility And Selfless Service — The Manifestation Of God Almighty Is Not Difficult

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The paathi sings the Bani of Sant Tulsi Sahib... Santo ki Bani, Tulsi Sahib, dish...

Tulsi yeh sansaar mein,
Paanch ratan hai saar.
Tulsi yeh sansaar mein,
Paanch ratan hai saar.
Saadh sang satguru saran,
Dayaa deen upkaar.

This is the Bani of Param Sant Satguru Tulsi Sahib. Little is known about Tulsi Sahib. There is more literature on Tulsi Das before Him. Tulsi Sahib was from the Peshwa family. So, He came from the princely family of the Peshwas from Maharashtra. And His name was Shyam Rao earlier. And his younger brother's name was Baji Rao.

Right from the beginning, Tulsi Sahib had an inclination for God Almighty and he would always like to be sitting alone in contemplation. So, he would not like reading or doing other things, like a Peshwa would do. So, his father was always worried that he is the eldest son, but he is not inclined towards running the kingdom.

So, his father insisted and got him educated, and got him to learn all the arts of warfare, of swordsmanship, and horse riding, etc. But, despite all of that, Tulsi Sahib always would prefer to be an introvert and to be always in the contemplation of the God Almighty.

His father was always worried that, if Tulsi Sahib leaves the palace, he will go away. And, therefore, a guard was kept to ensure that Tulsi Sahib did not leave the palace.

When he was sixteen, his father got him married, thinking that he would now change his mind. But whatever is predestined will always happen. When he was of the age of nineteen, once he told his father, “I want to go out for hunting.”

So, his father thought, “It's good. If he's going for hunting, if he kills some animal, maybe his mind will change.” So, his father sent about forty guards with him, to accompany him in the hunting. And his father was also worried that he should not escape from the jungle and run away.

So, Shyam Rao searched for a very strong horse who could run very fast, and he rode that horse and he went ahead. And the others followed him. So, when he went in the forest, it so happened that there was a kind of a dust storm. And in that, one could not see each other – all the guards kept moving, here and there. But Shyam Rao, he then took his horse and he went far away from there.

So, after he went at a good distance, he neared a village and he took out his royal robes and he left them. He left his horse also. And only with his banyan and under clothes, he left from there, walking.

Thereafter, he went to the northern parts of India. He went into Uttar Pradesh and further into the Himalayas in search of Godmen. And after roaming a lot of places, he finally settled at a place near Agra — Aligarh, which is called Hathras.

That ashram of Tulsi Sahib is also there in Hathras, even today. And there are followers of Tulsi Sahib there even today. So, Swami Ji Maharaj, He was the initiate of Tulsi Sahib.

So, he would dress, he would just take a blanket and cover himself. And he was called 'Yogi'. And there is a place, there is a village, called Jogiawala village– which means 'Village of the Yogi'.

This is the Bani of Tulsi Sahib. In this Bani, He says, “There are five priceless jewels, and if someone gets these priceless jewels, then he is able to get salvation from here.” So, if someone gets these five priceless jewels and he procures these, and he keeps these, then for him to get the manifestation of God Almighty is not difficult.

So, the first is the company of the Masters. By going in the company of the Masters, we understand the importance of this life, this human life, that is given to us. We understand the true purpose that we have to achieve in this life.

Then, after understanding the Path of Sant Mat, when we surrender to the Masters, we go to the Masters and we seek initiation, and the Masters give us the initiation and They help us to go within.

So, the other three are what we should all develop within ourselves, and that is, to have compassion, be humble. The third is to do selfless service towards others — to help the others, all the needy people, to help them. So, to have compassion, to have humility, and to be selfless in our service to the others.

Jaiso taiso paathaki,
Aave guru ki oat.
Jaiso taiso paathaki,
Aave guru ki oat.
Ghaat baande sant se,
Naa parake khot.

He says, "When you go to the Masters, you should have faith in the Master. You should not be in two minds. You should not keep searching for Masters. Once you have made a Master, you should have full faith in the Master and do your practices very earnestly and very dedicatedly. And continue with these three virtues of compassion, humility, and selfless service." If you do that, then it is not difficult for you to go within and manifest God Almighty.

So, we should have faith in the Master, and we should do true devotion towards the Master. We can do true devotion towards the Master when we have love and affection for the Master.

Now, there is only one love that we have, and either we focus that love towards our Master, or we have that love scattered in this world outside. So, when we develop that true love for the Master only, then we will be able to do true devotion towards the Master.

But at the same time, the Masters say, "You cannot leave this world and only do that. So, you have to work and do your duties towards this world, and keep your attention towards the Master."

So, you will only be able to do true devotion when you have love and affection towards the Master. But that love and affection is in the world outside. And the question arises, "If we have to have love only for the Master, then how do we go about everything that we do in this world?" Because that also needs love and affection. So, the question is right.

The Masters say that — and in all Satsangs the Masters keep repeating this, again and again — that is, "You should understand that this is the world of Kal and Maya. This is not a permanent world and nothing here is going to remain forever."

Knowing this reality, understanding this reality, you should go about in your dealings in this world. And gradually but surely, you have your love moved out from this world and focused at the feet of the Master. So, you should understand yourself as belonging to the Master and going about doing all your worldly activities — your work related, your family related, and all the other activities you go about — as a duty belonging to the Master.

So, we can see examples of so many Masters. They have been living in households. It's not that, in Sant Mat, we should believe that we cannot stay in households and follow Sant Mat. That is a wrong belief.

If you see the life of Kabir Sahib, or you see the life of Guru Nanak Sahib, even Sawan Singh Ji Maharaj, all of Them have had households. And all of Them have run Their families, been in their families — and had very successful families — and done everything that one would expect from a householder to do.

But while doing all this, we should remember that there is no permanence in this. This is all temporary. In this life itself, we have gone to the crematorium and we have cremated so many near and dear ones. And we have seen that they have not been able to take anything with them. And we should also not believe that we will be able to take anything with us.

So, in our mind, the way we are scattered in all the worldly things, in the worldly thoughts, and in everything around us, the way our mind is constantly scattered in that thought, if that mind starts thinking about God Almighty and about Satguru, about Naam, and starts focusing inwardly – towards Naam, towards our Satguru— and develop that love and affection towards Him, then our work is done.

So, it's only a matter of moving that inward attention that we have outside, towards our Master within. Then our work will be done.

But what we do is exactly the opposite. We are so badly stuck in our thoughts in this world. We are so badly stuck in our attachments and everything around us. And we don't have that love and affection for our Master within. But outwardly, and superficially, we show a lot of devotion. We show a lot of talk about our Masters.

Swami Ji Maharaj also says in His Bani, "Outwardly, you show a lot of devotion to the Master. But inwardly, you do not bring your Master within." Inwardly, you are carrying this world within and everything around it. You are entangled in this world.

So, if we see the Masters, the way They have gone about it, They have continued to be in this world, but They have inwardly developed that love and affection for the Master. And inwardly, outwardly, They have both love and affection for the Master — not just

superficial devotion. And that way, They have been successfully living Their lives as human beings. But also, within, They have gone to Sach Khand and They are in the lap of God Almighty and in a state of perpetual bliss. That is only because, inwardly, They have been able to convert — or rather, disentangle — Their thoughts from the world outside, and focus them towards the feet of the Master.

* * *

Sant Ji used to tell this story of Layla and Majnu. Layla was a princess, but she was of a very dark complexion. And Majnu, he was the son of an artisan, he was the son of a sculptor. And that sculptor used to work in the palace. So, he was, in a way, a servant of the king — and Majnu was his son.

Both Layla and Majnu used to study in the same school. And both of them used to love each other very much, such that, soon, the word got to the king also — Khalifa. And Khalifa got to know that there was love between Majnu and Layla. So, he discontinued the school of Layla. He stopped her from going to school. And Majnu then, in absence of Layla, he also went in the jungles and he started living there and in the remembrance of Layla. And he was feeling very sad and lonely, and he was staying alone in the jungle.

So, Khalifa was curious as to how this love was such? And once, he came to Laila, and he asked Layla, “Layla, tell me, how is it that Majnu likes you so much? Because you are so dark and he is very fair.”

So, she told him, “No, no. You keep quiet. First, if you want to really know, then you have to see me with the eyes of Majnu. Only then, you will see how beautiful I am.”

So again, seeing their innocence, and seeing the love between them, and seeing that Majnu was roaming around like this, without any food and any water, and he was becoming sick outside in the jungle, Khalifa decided that he would give free food to Majnu. Whatever Majnu wanted would be made by the treasury — by the king's treasury.

So, he announced it. And he said, “Wherever, he is free to purchase or take anything, and that will be paid by the treasury.”

Now, seeing that, so many 'Majnus' now started coming in the picture. Everyone started growing long hair, tearing their clothes, and everyone started becoming a 'Majnu'. And they started purchasing things. So, people would buy tons of rations, and sweets, and clothes. And that way, a huge number of bills started coming to the treasury, and the treasury started getting empty.

Looking at all of this and the number of 'Majnus' that had appeared on the scene, Khalifa went to Layla, and he told Layla, “Tell me exactly, how many Majnus do you have?”

So, she said, “No, I have only one Majnu. And I can prove that.”

So, he said, “Okay. Do that.”

She said then, “Now, you do as I am telling you to do.” And she made him announce, “Layla is going to be sitting and waiting for Majnu, to meet Majnu.” And she made a platform which could be seen from the entrance of the palace gate. She made a platform of about six feet and sat on that. And anyone seeing from the gate, could see Layla sitting on the platform.

But the path to reach that platform was an angular pathway, and she made a very narrow path to go to that platform. It was only about three or four feet wide. And on both sides, there was barbed wire that was put so that, once someone embarked on that path, he could not escape. And people, when they saw Layla from the gate, they could not see that angular path. And on that angular path then, she put hot coals. And burning coal was put on the entire path — right up to the platform — which was at a distance a few hundred meters away.

Now, all the 'Majnus' who had been enjoying the benefits of the treasury, they all felt, “Now, we have had so much, and we are also getting Layla, and we are also getting the kingdom. So, why not try that?”

So, she now kept four strong bodyguards — strong bouncers — at the gate. And she said, “If someone comes to the gate and starts walking on this path, and seeing the coal, if he runs, then you catch him and you arrest that person.”

So, that way, one by one, the 'Majnus' started appearing at the palace. And they would see Layla in the front, but as soon as they entered the gate, they would have to walk on those hot coals. So, seeing that, they would return, and they were caught by those four bodyguards and imprisoned. So, that way, a big room full of all these imprisoned people was filled up.

News also got to Majnu, who was in the jungle. Someone informed him also, “Today, you have the opportunity to meet Layla. Why don't you go. She's already announced it.” And Majnu felt, “That's great.” Because he had not got an opportunity to meet her. So, he ran also to the palace. And when he saw Layla, he didn't bother about the coal. And he just ran on that path and reached Layla.

So, when he reached Layla, she made him sit next to her and she told Khalifa, "This is my Majnu. So, he is the true Majnu of mine." So, she made him sit, and then she showed Khalifa. And then Khalifa got both of them married.

So, like that, if we have love and affection towards the Master, we develop that kind of love — selfless love – for the Master, then He's not far away. He's within. And He will definitely shower His Grace upon us.

Sona kaayi nahi lage,
Loha gun nahi kaaye.
Sona kaayi nahi lage,
Loha gun nahi kaaye.
Bhura bhalaa jo guru bhagat,
Kabahu narak naa jaaye.

Tulsi Sahib says, "Just like gold, it does not rust. Even if gold is there in the soil for thousands of years, it will not rust. And likewise, iron is not eaten by the insects. That also is there for thousands of years. It will not be eaten by the insects."

Like that, whether a devotee is a good devotee or a bad devotee, he will never go to hell. That is because, when the Masters initiate us, They tie the soul with the Holy Sound Current, which is coming from Sach Khand-Sat Lok. And it is resonating at the Eye Center. So, there is a connection between that Naam and the soul.

So, even if the jiva, under the influence of the mind, gets away from the Path and starts doing things which are forbidden by the Master, the Naam will not leave that jiva. But the Naam may decide to have that jiva be given another birth so that he can pay and redeem the karmas that he has built up in that previous life. But that jiva will never go into hell for the redemption of those karmas. It will always be taken back by Naam.

So, for all the initiates who are connected with Naam, they will never have to go to hell because they are connected with Naam. And only those initiates have to come back in this world again, as a human, and in no form below the human being — because they have got away from the Path and not listened to the Masters, and again, taking to eating nonvegetarian food, or drinking intoxicants, or doing other things which have been forbidden by the Master. So, only for such people, such jivas, they have to come back in this world. But they will also be taken back by Naam.

So, therefore, the Masters will never let that jiva go below the form of a human and never let that jiva go into hell.

Dar dar baari saadh hai,
Unase sab kuch hoye.

Dar dar baari saadh hai,
Unase sab kuch hoye.
Turant milaave naam se,
Une mile jo koye.

He says, “The Masters are in the court of God Almighty. And They have been given the power by God Almighty that They can bring any jiva, make him do His devotion, and bring him back to God Almighty.”

So, it is said, “If you have the good deeds of tens of millions of previous lives, you get the life of a human being. And if you have the Grace of God Almighty, then you come in the company of the Masters.” And if a jiva comes in the company of the Masters, then his work is done. He gets his salvation and he gets out of this cycle of life and death.

Kaam krodh madh lobh ki,
Jab lag man mein kaan.
Kaam krodh madh lobh ki,
Jab lag man mein kaan.
Tulsi pandit moorakha,
Dono ek samaan.

Tulsi Sahib says, “In your heart, if it is filled with lust and greed and passion, then you're no different, whether you are a learned person or you are a fool. It doesn't make a difference.”

* * *

During Kabir Sahib's time, there was a learned person called Sarvajeet. He had mastered the four Vedas, and the six Shastras, and the eighteen Puranas. So, he was very learned in all of these various scriptures. And he would like to debate with people on his knowledge of these scriptures — and win in those debates. So, that way, they used to call him 'Sarvajeet'— which is like, 'winner of all'. And ‘Sarvajeet Pundit’, he was better known by that name.

But his mother would still call him by his old name. And whenever there was a gathering, if she addressed him by the old name, he felt very insulted. Because she would call him by his pet name. And that way, once, he told his mother, “Why do you call me by that name when the whole world is calling me and respecting me by calling me Sarvajeet Pundit? Why are you calling me by that name? I feel insulted.”

So, his mother said, “See, it doesn't matter with whom you have won in your debates. I will only accept you as a person who has won in the debate if you go and win in a debate with Kabir Sahib, Who is a weaver.”

So, when she told him that, he said, “That's not a big deal. I can go and win in a debate against that weaver any time.” So, he decided that he would go, and once and for all, sort this business with his mother. And he took all his books and all the scriptures, Puranas, everything, and loaded them on an ox. And he took that to Kabir Sahib's house for getting into a debate and discussing.

So, when he reached, the door was opened by Kabir Sahib's daughter, Kamaali. So, he asked her whether this was the house of Kabir?

Then, looking at him and that ox laden with all the books, she said, “This is not the house of Kabir. Kabir stays above the seven skies. And there, there is no place even for an ant to put her legs — and you are carrying an ox with books and you want to go to His house?”

So, he was very shocked when he heard that.

Then Kamaali went inside and told Kabir Sahib, “Some pundit has come and he wants to meet You.”

So, Kabir Sahib came and He extended His hospitality. He brought a pail of water and washed the feet of that pundit. And then, ushered him in and made him sit on a mat. And then he offered water because Saints are very humble. They are always humble. And after He extended all the courtesies, He asked the pundit as to the reason for his visit.

So, Kabir Sahib asked him as to the reason of his visit, and then Sarvajeet told Him, “Look, I have come to discuss the Shastras, all the holy scriptures, and debate with you.”

So, Kabir Sahib said, “But you are such a learned person. You have read all of these, and I'm an illiterate weaver. So, what is the point of the debate? I mean, what is the real reason you want to debate with me? Because there is no point in the debate. You are fully literate. I am completely illiterate.”

So, Sarvajeet then told Him, “Look, the issue is like this, that my mother calls me by the old name, and she refuses to call me ‘Sarvajeet’ because she has asked me to win a debate with you.”

So, Kabir Sahib said, “Then, what is the big deal? You just tell her that you have won the debate. So, there's no need to go through all this debate and everything. You just write down what you have to write, I will sign, and I will accept defeat.”

So, Sarvajeet said, “Okay. This is good. This is convenient.” And he immediately wrote on a paper that 'Sarvajeet has won the debate and Kabir has lost the debate'. And he read this two, three times, made sure everything was all proper, and then he gave it to Kabir Sahib to sign that letter. And Kabir Sahib willingly obliged and He signed that letter.

So, he proudly went back to his mother and threw that letter in front of her and said, “See. I have won the debate with Kabir.”

She said, “I'm illiterate. I cannot read. Why don't you only read and tell me what is written?” So, he started reading.

Now when he read, it was written, 'Kabir has won the debate and Sarvajeet has lost the debate'. So, he could not believe his eyes. He again read it — five, ten times. And he said, "This is not possible. Maybe Kabir has done some mantra or something and he's converted that writing. Because I had read it before writing. But maybe I've made a mistake or something.” So, he said, “I'll just go back and come.”

He again went to Kabir Sahib's house, and he told Kabir Sahib, “Look, I think I made a mistake in the writing.”

So, Kabir Sahib said, “No problem. You write again.” And he wrote again.

This time, he read it ten times, to make sure that, 'Sarvajeet has won the debate and Kabir has lost the debate'. And after reading, again and again, he was sure. Then he got the signature of Kabir Sahib on it and he went back.

Now, when he went back and read it out to his mother again, the same thing happened. He had written, 'Sarvajeet has lost and Kabir has won'.

So, he felt, “There is some maya that is being done by Kabir. Because when I'm writing there, it's not that someone else has written the letter. I have only written it and I have read it so many times. So, this cannot happen.”

So, when he was doing that, then his mother said, “See, what Kabir is, He is beyond your intellect. So, you will not be able to win this by your intellect. Instead, go and accept Him as your Master. Beg at His feet and ask Him for forgiveness. You go to Him.”

And then, Sarvajeet came to Kabir Sahib and he took initiation from Kabir Sahib. And he became a good Mahatma.

Kaam krodh madh lobh ki,
Jab lag man mein kaan.
Kaam krodh madh lobh ki,
Jab lag man mein kaan.
Tulsi pandit moorakha,
Dono ek samaan.

When the soul came into this world, Maya cast it into different forms. And Maya set five of her essences with the soul. And Kal Niranjan set his own essence — that is the mind. So, Niranjan knew that the soul may want to go back, so he set the mind as his own essence to discourage the soul and entangle the soul in this world.

So, the mind is always attuned to be entangled in this world. It does not let the soul leave this world. And it is driven by the five essences given by Maya, which are lust, greed, attachment, ego, and anger. These are the five essences that Maya has put, along with the mind. So these five vices and the mind do not allow the soul to get disentangled from this world.

So, Tulsi Sahib says, "As long as these essences are dominant in a jiva, whether he is a learned person or he is an ignorant or an illiterate person, or a fool, it doesn't matter. All are the same when they are dominated by these five vices and the mind. And therefore, we are not able to get successful on the path of devotion.

Kaam krodh madh lobh ki,
Jab lag man mein kaan.
Kaam krodh madh lobh ki,
Jab lag man mein kaan.
Tulsi pandit moorakha,
Dono ek samaan.

Radhaswami.

19

Meditation Talk
07 Jan 2024 — Morning

Path Of Doing Simran And Dhyan Is Simpler — We Keep Doing, And Gradually, We Are Able To Achieve The Purpose

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Somanath Baba Ji had taken initiation from Sawan Singh Ji Maharaj. And before that, for nearly twenty-five years, he was in the Goraknath Panth.

And he used to do all the pranayamas and other practices and he was an attained soul. And he had all the mystical powers. So, for a yogi, by doing all the pranayamas and these practices, they get the mystical powers. But they do not get peace of mind.

So, after a few years of practices, when he was in Mumbai at Worli, he had got mystical powers and he made a dead man alive there in Worli. And then, after a lot of followers started chasing him, he went to Bidal.

And he traveled to be Bidal, that is a village in Maharashtra. In Bidal, there was a famine, and a lot of people requested him, that cattle are dying and people are finding it very difficult because there is no water. So, he even made it rain in Bidal.

So, the point of saying this is that he had a lot of mystical powers by doing his practices, but he had no peace of mind. And he was an attained soul, but he was not satisfied with what he had, and he wanted to have a True Master Who could get him that peace of mind and take him to the higher levels. So, he went out in search in the northern parts of India, and he roamed the length and breadth in the northern parts of India. He went into the Himalayas and other places in search of a Master.

Eventually, he went to Beas and, at the feet of Sawan Singh Ji Maharaj, he took His initiation. So, after he got initiation, he stayed for seven years in Sawan Singh Ji Maharaj's ashram. And he left all the practices, the pranayamas and other things, and he did the practice of Surat Shabd Yoga for seven years. And he wore a lungi and white clothes.

So, he did the practice of Surat Shabd Yoga and, since he was an attained soul earlier — he had gone up to the level of Brahm — for him to go further with a True Master, it was not very difficult, and he became a complete Saint shortly after he met Sawan Singh Ji Maharaj.

So, once, it so happened that he went and met Sawan Singh Ji Maharaj in the night at around nine o'clock. Sawan Singh Ji Maharaj was sitting alone and Somanath Baba Ji went there, and he asked Him whether, "Besides doing Simran and Dhyan, is there any other way of going within and manifesting the Master?"

So then, Sawan Singh Ji Maharaj closed His eyes and thought for a while, and told him, "Are you thinking about surrender? Because surrendering to the Master is very difficult. In surrender, one has to give the body, mind, and all the possessions at the feet of the Master. He has to surrender all of that. He need not do any practices but, all the time, he has to be in the Will of the Master and in the thought of the Master."

So, when one surrenders to the Master, he gets the Grace of the Master and it is easy to rise faster by surrender to the Master. But remaining in that state is very difficult.

When we surrender to the Master, we surrender our mind. And by surrender of mind, it means that the mind belongs to the Master. And therefore, we cannot have any thoughts otherwise in the mind. All the thoughts have to be that of the Master. If we surrender the body to the Master, then we cannot use the body for any wrong things or anything other than the Will of the Master.

Likewise, when we surrender the wealth to the Master, again, we cannot use the wealth for doing any other thing.

So, these things are very difficult to do. And in this, if for even one who surrenders and he is able to do all this and stay with the Master for twelve years, and then even for a few minutes, he gets a lack of faith in the Master, or he has some ill feelings for the Master, then all the work, all the surrender that he has done for the twelve years, gets wasted.

The path of doing Simran and Dhyan is simpler. Here, we rise, we do our meditations, we fall, and again we rise. Like that, we keep doing. And gradually, we are able to achieve the purpose and we are able to manifest the Master. But it takes a longer time to do this.

So, Simran and Dhyan is a very straightforward Path given by the Masters. And we surely achieve the purpose if we do this. But then, we have to do the practice doing Simran and Bhajan.

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So, the time is very good and morning time is good because the mind is quiet. And a quiet mind is good for meditation. So, let us close our eyes and get connected to meditation.

20

Meditation Talk
07 Jan 2024 — Afternoon

If There Were No Saints In This World, Then This World Would Burn And Perish

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Swami Ji Maharaj's parents used to stay in Agra, in Panni Gali. So, Panni Gali was a very thin lane and they had two mansions in that lane. Swami Ji Maharaj was also born there in those mansions. And the family members used to keep going to Tulsi Sahib.

Tulsi Sahib also used to come and visit their house, and He would come once in a fortnight or a month and visit them. Swami Ji Maharaj's mother was a devotee of Tulsi Sahib. And she would always look forward to seeing Him and attend to Him.

So, they used to wear cotton saaris, and it was summer months. So, the cotton would absorb a lot of sweat, and they used to wear these and work.

So, once it so happened that Tulsi Sahib, along with one of his key devotees, Girdhari, both visited Swami Ji Maharaj's house. And when the word spread that they had reached, all the ladies wanted to go and take Darshan of Tulsi Sahib, so they all gathered to take Darshan. They all had left their work and, like that, they went to take the blessings of Tulsi Sahib.

When they went there, Girdhari asked all of them to keep a distance, because all of their saaris were stinking with sweat. So, he told them stay away. Because all of them were stinking.

Then Tulsi Sahib told Girdhari, "You are able to smell the sweat and the stink of all their saaris, but you are not able to smell the fragrance of their love, of their devotion."

Then Girdhari kept quiet. He didn't say anything. Tulsi Sahib then told them, "A Ready Soul will be coming into your household Who will become very famous and known for Sant Mat."

So, Swami Ji Maharaj was born with the blessings of Tulsi Sahib, with the Grace of Tulsi Sahib. And, from a very young age, he was very devoted, and he was initiated at the age of six.

So, from the age of six to eighteen, he was sitting in a dark room doing meditation. He used to only eat one roti in the day.

So, his father was quite rich, and he would give monies to a lot of developers and a lot of other industrialists. In those days, there weren't banks who would give loans. So, there were moneylenders. So, he was quite a wealthy moneylender.

His father died when Swami Ji Maharaj was quite young. He was about twenty, twenty-one years old when his father expired.

So, he announced after that that he did not want to continue with the moneylending business. And he told everybody, all the borrowers, that they should return the money if they could within six months, and that he was not going to be extending any further monies.

So, in those days, there was honesty in business and dealings, and most of the borrowers paid back the monies. There were some who did not pay also. And for their loans, they were allowed that by Swami Ji Maharaj.

Thereafter, with that money, he bought about a hundred acres of land. And there, he planted mango trees — he made it a mango grove. And then, he would allow various people who would come and get initiated and sit for meditation. He would arrange for the food for these people and allow them to sit in meditation in that mango grove.

That place was better known as 'Swami Bagh'. And later, that Swami Bagh was divided into two, 'Swami Bagh' and 'Dayal Bagh'.

So, that way, Saints come into this world. God Almighty sends souls into this world, and many ready-made souls come into this world and become Saints here.

Saints are always here in this world. There is never a time where there is no Saint in this world. Kabir Sahib has said, “If there were no Saints in this world, then this world would burn and perish.”

So, Saints are always there in this world. Some Saints preach this Path — preach Sant Mat — and some remain hidden. Masters Who are instructed by Their Masters, or when They were instructed by God Almighty Himself, by Sat Purush, They preach outside. And They talk about the Teachings of Sant Mat and help others.

And then there are Saints Who have gone within and Who are in contemplation of Their Masters and God Almighty. And They are happy in that, because They have not been instructed by either Their Masters or by God Almighty to extend or to do the preachings outside. So, They do not make any disciples, and They are happy in the contemplation of God Almighty.

So, Saints are always there in this world. There is never a time when there is no Saint in this world. In the past also, Saints have kept coming in this world. And in the future also, Saints will keep coming in this world. Therefore, we should not be worried that there are no Saints or there will be no Saints in the future.

Many times, we are worried that we have been initiated, but what will happen of our children, and Who will give them initiation later? But we should not be worried like that because God Almighty is taking care of all of that. And just as He has given you initiation and taken care of you, He will also take care of them.

So, whoever God Almighty wants to awaken and bring to Himself, He always brings those souls in connection with the Masters.

So, we should be worried about ourselves. We should be worried about our Bhajan Simran, and about our own soul, so that we get the deliverance in this life itself.

* * *

So, the time is good and the atmosphere is quiet, and we should make the most of it. Let us close our eyes and sit for meditation.

21

SATSANG
07 Jan 2024 — Afternoon

Through The Seventy Million Mantras, One Can Get Some Material Benefit, Status, Or Help In This World — But One Cannot Get Salvation By These Mantras

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The paathi sings the Bani of Sant Kabir Sahib... from the book: Kabir Sahib ka Saakhi Sangrah - Bhag 2, Naam kaa ang...

Aadhi Naam paaras ahai,
Man hai maila loh.
Aadhi Naam paaras ahai,
Man hai maila loh.
Parsath hee kanchan bhayaa,
Chootaa bandhan moh,
Chootaa bandhan moh.

This is the Bani of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has sung the praise of Adi Naam. 'Adi Naam' means the Holy Sound Current which was there before this entire Creation came into place. And after this Creation ceases to exist, It will continue to remain.

So, by Adi Naam, Kabir Sahib is referring to the Holy Sound Current which has come from God Almighty. It has come from Sach Khand. And coming down, It has brought into existence all the planes and all the elements. So, Kabir Sahib have referred to that Holy Sound Current as Adi Naam.

And Swami Ji Maharaj has also referred to the Naam, saying, “Everything that we read or write is contained in the fifty-two letters. But that Naam, that Holy Sound Current, is not contained within this and these letters are subject to destruction. But that Holy Sound Current is not subject to destruction.”

That Holy Sound Current emanates from God Almighty, from Sach Khand. And It comes and resonates at the Eye Center. It is only because of that Holy Sound Current that all this Creation is continuing to exist.

That Naam is not to be misunderstood with any name — or not to be misunderstood with any mantra, or tantra, or any such thing. It is an unwritten Holy Sound Current. It can only be heard by the ears of the soul, and it can only be seen by the eyes of the soul.

So, Saints always praise that Naam which is not mentioned in any other books or holy scriptures.

So, Kabir Sahib gives a simile of Naam, and says, "It is like the philosopher's stone. When iron comes in connection with, or contact of, the philosopher's stone, it gets converted into gold."

So, there is so much burden of karmas upon the mind from millions of previous lives. When that mind, even for a second, comes in connection with the Holy Sound Current, all that burden and filth of karmas, which is cast upon the mind, gets cleansed immediately. So, as soon as the mind gets connected with Holy Sound Current, all that burden of karmas, that filth of karmas, gets immediately washed away and the mind becomes clean like glass, and transparent like glass. And after that, only the karmas, the deeds, which are there in Sanchit, only those remain. All the other deeds get immediately redeemed. And, as a result, because the burden of karmas immediately gets washed away, the bondage of attachment, which is there upon the mind, that also comes to an end. So, the mind is no longer attached here.

So, Swami Ji Maharaj, in another Bani, has also said, "You may do crores of millions of different methods or practices to control your mind, or get the mind subdued, but you will not be able to do that until you get the mind connected with the Holy Sound Current.

Aadhi naam beera ahai,
Jeev sakal lyou boojhi.
Aadhi naam beera ahai,
Jeev sakal lyou boojhi.
Amraavai satlok lai,
Jam nahi paave soojhi,
Jam nahi paave soojhi.

In earlier times, when the kings would give some challenging work to people, they would place some gold or silver or other coins, or something like that, in a plate. And on top of that, they would keep a betel leaf — and they would fold a betel leaf and keep it. And that was called a beda. And whoever accepted that challenge, whoever accepted that work, he would pick the betel leaf and eat it. And after completing that work, he would come and claim that prize money.

So, like that, the Masters take the Adi Naam as a betel leaf. They take that birah to assume the responsibility of getting salvation for the souls. So, once they accept the responsibility of getting salvation to the soul by connecting him to that Holy Sound Current then, whether Kal is there or there are multiple Kals, nobody can stop that soul from getting salvation. Because the Masters have taken up the challenge of getting him salvation and back to God Almighty.

So, once a devotee is initiated, then the Masters assume the responsibility of getting salvation for that soul. Now, even if that disciple forgets about it, or he leaves the Master, the Master will never leave that disciple. So, the Masters then make sure that that soul is cleansed of the karmas and, if required, They keep him at the higher planes and, eventually, take him back to God Almighty.

Aadhi naam nij saar hai,
Boojhi lehu so hans.
Aadhi naam nij saar hai,
Boojhi lehu so hans.
Jin jaaniyo nij naam ko,
Amar bhayo so bans,
Amar bhayo so bans.

Kabir Sahib says, "The Naam, the Holy Sound Current, is like the essence of devotion. When one does his devotion, he manifests that Holy Sound Current. And then that devotee becomes a swan — that soul becomes a swan." So, the Naam is like the essence of devotion. And once a devotee becomes a swan, not only does that devotee get salvation, but all his loved ones, his entire family, and others, they also get salvation with him.

So, when the Masters initiate the soul, They get him connected to the Holy Sound Current. That Sound Current is the Sat Shabd. It is the truth, and when the initiate gets connected with that truth, he is also called 'satsangi' — which means 'connected to the truth'.

So, the Masters, when They initiate the soul and get him connected to the Holy Sound Current, three generations before him also get salvation. Because such is the Grace of the Masters that all the generations — three generations before that devotee — all of them are given human lives from whichever form they are in. And they come into this human form for getting salvation.

So, such is the greatness of God Almighty that, when a person is initiated — a jiva is initiated — three generations prior to him also get liberated. Whatever form they are in, they get human lives. And they also get salvation. And where that initiate does the meditation and he crosses the nine doors and comes to the Tenth Door, and he

manifests the Holy Form of the Satguru, then seven generations, seven prior generations of that soul, also get liberation.

So, if that initiate then further goes up to Brahm, he becomes a Sadhu. When someone goes to the level of Brahm, he is called a 'Sadhu'. So, when he becomes a Sadhu by hard work, then twenty-one generations prior to him, they all get liberation. And if someone goes and manifests the God Almighty Himself — he becomes a Saint — then a hundred and one prior generations of that Saint are liberated.

So, what the Masters give us is of a very high order, and that is how They get that soul liberated from this world.

So, Kabir Sahib sings the greatness of that Adi Naam, which is that Holy Sound Current, which has been there before this Creation came into existence. And It will continue to remain after this Creation ceases.

Aadhi naam nij mool hai,
Aur mantra sab dar.
Aadhi naam nij mool hai,
Aur mantra sab dar.
Kah kabeer nij naam binu,
Boodi mua sansaar,
Boodi mua sansaar.

Kabir Sahib talks about the Naam, and He refers to Naam as the 'root'— as the essence, as the root — of everything. And from that root rises the tree and the branches of several mantras and tantras that we are aware of. So, all of these mantras, tantras, they arise from the essence of Naam, which is the root of the tree.

So, we often also mistake the Naam as 'Ram Naam'. People refer to 'Ram Naam'. So, there is a difference. 'Ram' is different and 'Naam' is different. That Ram Naam, which is referred to in general parlance — largely in the northern parts of India — they refer to the Lord Rama, who was born in the Treta Yuga, and he liberated one soul, who was Ahalya. Because she was cursed and he liberated her from the curse. So, it is that Ram that is referred when we say 'Ram Naam'. And that is not to be mixed with this Naam.

Kabir Sahib says, “This Naam has liberated millions of souls before that Ram came into existence. And will continue to liberate millions of souls after that.”

Kabir Sahib's Bani is taught in school syllabuses also. And the teachers, at their intellectual level, give their interpretation of the Bani of Kabir Sahib. But they have no idea what is Adi Naam.

So, Kabir Sahib says, “Only when you have got this Naam do you get salvation and you get freedom from this world. And if one has any other 'Naam', then one cannot get liberation by all those different mantras or tantras or 'Ram Naam', etc.

Lord Rama was one of the avatars of Vishnu — Lord Vishnu. And likewise, Krishna was also an avatar of Vishnu. So, in the time when they were incarnated in this world, people who got in connection with them, they were benefited. Because they were avatars of Vishnu. But now, if we expect that we will repeat their name and get liberation, that is not going to happen. Whatever we do, when we repeat the names of Rama, or Vishnu, or the several mantras of different gods and goddesses, we get a limited liberation.

Like when we pray to Vishnu, we do the jap of Vishnu, or the repetitions, then he gives us liberation up to Vaikuntha. And likewise, of the other gods and goddesses, we get liberations up to heavens. And that is a very limited liberation, because only as long as such time that the power of your austerity continues, only till then, you will be kept at those places. Once that power is used up, then you are sent back into this world. And in this world, when you come from there, again you go through all the good and bad karmas, and you end up in hell.

So, these are not mantras, or these names will not give us liberation. When you have to take liberation, when you have to get liberation, you have to go beyond the Brahm. You have to go to Par Brahm. Only then, you get liberation, which can be given to you only by the Naam.

* * *

It comes in the Garuda Puranas, in the scriptures. There is the story of Kak Bhusundi. And once, he and Lord Garuda, both of them were talking, and Kak Bhusundi was talking to him about all the inner planes and about the inner reaches of the mind. And when he was talking like this, Garuda was wondering, “This soul is in the form of a crow. And how is it that he's talking such enlightened things and how does he know so much? When has he done that penance, and when has he done that austerity to understand these reaches of the mind?”

So, he asked him, “All this knowledge that you are speaking is of a very high order. So, how is it that, as a crow, you have managed to learn or understand all of these things?”

So, then Kak Bhusundi told him, “It is not in this life, it is my previous life in which I had these experiences. So, if you want, I can tell you about those, and tell you about my previous life.” So, Garuda asked him to oblige and talk to him about his previous life.

Then Kak Bhusundi told him, “In my previous life, I had a Master. And the Master had told me to do the rituals of pleasing Lord Shiva in the temple, and after that, sitting for two hours a meditation. So, I used to follow what my Master used to say. And one day, it so happened that, when I was doing the rituals of Lord Shiva — that is repeating, 'Om Naama Shivaja', and offering, lighting incense, and doing my puja — at that time, the Master also happened to come in the temple. And I saw and noticed that the Master had come. But in my mind, I thought that there is no need to bow down to the Master right now, because I am already praying to God Himself. So, if I'm praying to God, then there's no need to pray to the Master right now. So, I ignored the Master and I continued to do my puja. Now, the Master waited for some time — that I would acknowledge him and show my respect to him — but I did not do so, and I continued doing my puja. Then, disappointed after some time, my Master, after waiting for five, ten minutes, he left from the temple. And when he left from the temple, Lord Shiva himself felt angry. He got angry.” And he cursed me, “You have insulted your Master. And because of that, you will go into this life of a crow now. In your next life, you will now become a crow ...

So, listening to that, my Master came running back to the temple and he prayed to Lord Shiva that he should not curse me like this ...

But then Lord Shiva said, “No, I have already cursed and this will happen now.” Shiva said, “This is because it's a lesson that a disciple should not insult his Master. And that is why I want to create this as a lesson.” ... And he cursed me.”

So, it is written in the scriptures that there is no one bigger than Rama and Krishna. But Rama and Krishna also had their Masters.

Koti naam sansaar mein,
Thaa the mukhti na hoy.
Koti naam sansaar mein,
Thaa the mukhti na hoy.
Aadhi naam jo gupt jap,
Boojhai biralaa koy,
Boojhai biralaa koy.

Kabir Sahib says, “By the various mantras that are there — there are seven crore mantras, or seventy million mantras, and these mantras will not give you salvation.” By doing the practice of these mantras, one can get some material benefit, one can get some riches, or get some status in society, or such things which help him in this world, but one cannot get salvation by these mantras.

So, He says, “Only when one comes in the company of the Masters, and those Masters then initiate the soul and get that soul connected to the Holy Sound Current, only then, we realize the reality of that Holy Sound Current of Naam.”

He says, “Adi Naam, not everyone is aware of the Adi Naam — only the people who have good fortune. They come in the connection of Adi Naam. They come in the connection and company of the Masters, and they get connected to the Adi Naam.”

Raam raam sab koyi kahai,
Naam na cheenhai koy.
Raam raam sab koyi kahai,
Naam na cheenhai koy.
Naam cheenhi satguru milai,
Naam kahavai soy,
Naam kahavai soy.

Kabir Sahib says, “Naam is something which is not known to all. They misunderstand the Naam as the various other things that are told to them. But the true indication of Naam is when you get in the company of a True Saint and He gets us connected with that Holy Sound Current. Then we understand the greatness and the reality of Naam.”

Even the Five Holy Names that are given to us during initiation, these are also subject to destruction. These are also written from the fifty-two letters. And these are only a tool to help us go within. The true Naam is within us. When we go within, we manifest that Holy Sound Current with the Grace of the Master. That is the true Naam and not everyone is aware of it. So, the true indication of getting to understand Naam is when we get the company of Masters.

Onkaar nischay bhayaa,
So karthaa math jaan.
Onkaar nischay bhayaa,
So karthaa math jaan.
Saachaa shabad kabeer ka,
Parde mein pahichaan,
Parde mein pahichaan.

In the Vedas, and in the scriptures, there is a reference of 'Omkar'— that is, Brahm — up to which these three worlds exist. And they refer to that as the penultimate level. They say, “Beyond Brahm, there is nothing. There is only one Brahm, that is the only reality. And beyond that, there is nothing.”

So, Omkar is considered to be the highest, the penultimate, level. Because the Vedas, Puranas, Shastras, all of them, have come from the Brahm — from Brahma. And,

therefore, all the vedantis, all the people who read these scriptures, they are limited in the belief that there is nothing beyond Brahm. And that is why they say, "Brahm is the only reality, and beyond that, there is no existence."

* * *

Now, Sawan Singh Ji Maharaj used to give a wonderful example which clarified this. So, there was a migratory bird, a big swan, which was migrating from America. And it flew for six to seven days and crossed all the oceans, the seven seas, and it was tired. So, for resting, it saw that there was a well. And next to the well, there was one big tree. So, it perched on that tree. And the shadow of that swan fell on the water inside that well. And inside that well, there stayed a frog.

That frog had been born in that well and it had grown up in that well only. It had not seen the world outside that well. So, when that frog saw the shadow of that bird — he saw that there's a big bird which has come — there is a big creature. And he looked up and saw this large bird sitting on the tree. And he asked as to where that bird had come from?

So, the bird said, "I came across the seas. I crossed the seven seas, and I have come here, and I'm sitting here to take some rest."

Then, the frog asked, "How big are those seas from where you have come?"

So, the bird said, "They are very big and they are very large, expansive oceans and seas."

So, the frog said, "Okay, let me see." He took a circle of about twenty-five percent of the well, and he said, "Is it this big?"

So, bird said, "No, it is much bigger."

So, he felt, "Okay." And he then took half the circle of the well, and he said, "Are those this big?"

So again, the bird said, "No, no. They are much bigger."

Finally, the frog was very frustrated. He took a full circle of the well. And he said, "Is it this big?"

So, again, the bird said, "No, it is huge. It is much bigger."

Then the frog got very annoyed and very angry, because he had never seen beyond this. So, he said, "No, no. You are lying. You're not telling the truth. There is nothing beyond this."

So, that is the difference between the vedantis, the people who follow the Vedas and the scriptures, and Saints. There is always this disconnect because, now the question is, who is right and who is wrong?

So, is the frog wrong in his thought? One cannot say he's wrong in the thought because, throughout his life, he has only been limited by that well. And he cannot think beyond that well. Whereas, the bird is right in its place, because it has actually seen what is there beyond that well. He has gone through and covered all the seven seas and come there.

That is the difference between Saints and the vedantis. Saints say what They have seen and They relate to that. And They are not wrong. They are right in Their place. And the vedantis are not wrong because they are limited by the Vedas and the scriptures, which have all emanated from Brahm.

So, Saints say, "Omkar is not God Almighty. God Almighty is Someone Who is much bigger and He is sitting at a much higher level."

Therefore, Masters say, "God Almighty is at a higher level. He is beyond Omkar." And therefore, when the Masters initiate a jiva, They connect him with that Holy Sound Current. They take the account of his karmas, which are there with the Lord of Judgment. And all that accounting is done by the Masters.

So, that jiva is no longer subject to the Vedas and the scriptures, and the effect of the scriptures, or of the various gods and goddesses that influence the jiva. And they are no longer accountable to the Lord of Judgment. But they have to give their account to their Master. So, that happens when the jiva gets initiated.

So, therefore, for a satsangi, all this thing about astrology, or about vaastu, or about any such thing, these are of no consequence. For him, if he remembers his Master and he does his Simran, it is auspicious. And when he's not doing the Simran, he's not remembering the Master, it is inauspicious.

So, you can get married anytime. You don't have to look for an auspicious time. Just do your Simran, remember your Master, and it is an auspicious time. Likewise, you can do a housewarming, a ceremony, by remembering the Master anytime. We do not have to look for an appropriate time under astrology. Because those no longer influence a satsangi.

Paltu Sahib has also gone to the extent of saying, “All the muhurats* that we take for marriage and for other things, they are all false. And they further create a problem.” So, we should not look for such 'appropriate times', etc., from astrology and other sciences.

** Hindi term for auspicious or favorable moments in time*

Kabir Sahib also says, “In the case of Ramayana, in the case of Rama, Vashisht — who was a brahmarishi — his Third Eye had opened and he could see all the three worlds. Such a great person took out an appropriate time under the sciences, and he decided when Lord Rama would be crowned king. And with such a profound person, or astrologer, and such people, when such a date was taken out, what happened? Instead of Lord Rama being crowned the king, he had to go in the jungle for fourteen years — and his father passed away at that moment. And his wife had to be kidnapped. So, these are the things that ended up for such an appropriate and auspicious time that was taken out.

So, therefore, Kabir Sahib says, “Whatever is your fate, that is written on your forehead. It will definitely play itself out. And all these kinds of astrological calculations will not be able to absolve you of those karmas that you have to redeem.”

So, Rama had to go for fourteen years in the jungle and spend his time there. There was no question of him becoming king at that time.

* * *

There is this reference of Jalhan Bhakt in Punjab. He was a gurumukh and he did not believe in all these — astrology, and everything like this. But his wife believed all this. And his wife would keep pestering him that, he should go and speak to the pundit and take out a good date for getting his daughter married. And he kept refusing and ignoring her. But she kept pestering him.

So, finally, he decided, “Okay, just to please her, I will do this. And I will try to get an auspicious date out.” So, he left, and the pundit was staying on the other side of the village.

So, when he went in the center of the village, there was a large crowd and everyone had gathered. And he also went to see what had happened.

And there, he found out that, the son of the doctor had been bitten by a snake, and he had died. So, everyone had gathered there. And he felt, “If the doctor is giving medicines to everybody, why did the doctor not give medicine to his son to save him?” But that son had died.

He said, “Nevertheless, let me go to meet the pundit and get the date.”

Now, when he went to the pundit's house, there was a lady standing there in white clothes. And there was an old man sitting by the door. So, Jalhan Bhakt asked that old man as to who this lady is who is standing in the door?

So the old man said, “She is the eldest daughter of the pundit and she has become a widow, about four months back.” So, Jalhan Bhakt felt, “This is ridiculous. Did the pundit take out a good date for her marriage?”

So, then he returned. He said, “I have seen it all now. The pundit's daughter is a widow and the doctor’s son is dead. So, there is no point doing all of this.” Because, at both the places, they told Jalhan Bhakt, “Whatever is there in your destiny, that is going to happen.” Where that boy had died, they had told him this same thing. And this old man told the same thing to him, “It is all destined.” So, one cannot avoid that.

He said, “If it is all destined, then what is the point of taking all these dates?”

* * *

In this ashram also, I remember an incident. I had constructed two rooms there initially, on the opposite side where I used to stay earlier. So, we had just constructed those two rooms.

Then one day, some vaastu specialist had come. From a very faraway place, two people had come and seen this. I was not here. I was in Guddella. But someone else told me this.

So, when they came, they saw the place and they said, “This ashram will not grow because this is not constructed properly. This vaastu is not right. There will be a lot of fights and this ashram cannot grow.”

So, someone did mention to me later, that such and such a thing had happened, and these two people had come and said like this.

Now, once I had been initiated, I had left out all these thoughts about astrology and vaastu and everything. All these are not relevant. So, I don't believe in anything like this. And today, you’re seeing the ashram. It has grown in all directions. And everything has happened and people are here, and happily, everyone is attending.

So, one should not spoil our own mind by our listening to all these things. Because they don't have any understanding of their own. They also are just reading it and telling us.

When I was constructing this building, of course, there was one engineer we called. And he gave me an estimate of this building. He said, "It will cost you one crore and twenty lakhs. And I thought, "Even if I sell the whole Guddella Ashram, I will not be able to get that much."

So then, later, we sat together, got some other engineers, architects, we designed it, and I constructed it myself.

So, this whole thing was constructed for around forty lakhs also — forty, forty-five lakhs. So, we are quite pleased with the building.

Onkaar nischay bhayaa,
So karthaa math jaan.
Onkaar nischay bhayaa,
So karthaa math jaan.
Saachaa shabad kabeer ka,
Parde mein pahichaan,
Parde mein pahichaan.

Radhaswami.

22

Meditation Talk
08 Jan 2024 — Morning

No Talk Was Given At This Time Due To Naam Daan Initiation

23

Meditation Talk
08 Jan 2024 — Afternoon

No Talk Was Given At This Time

24

SATSANG

08 Jan 2024 — Afternoon

See With The Eye Of Knowledge — The Third Eye — And See What Kind Of Circus Kal And Maya Are Doing To Keep You Deluded In This World

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The paathi sings the Bani of Sant Tulsi Sahib...

Dil ka huzura saaf kar,
Jaana ke aane ke liye.
Dhyaan gairo ka utaa,
Uske bitaane ke liye.
Dil ka huzura saaf kar,
Jaana ke aane ke liye.
Dhyaan gairo ka utaa,
Uske bitaane ke liye.

This is the Bani of Param Sant Satguru Tulsi Sahib. This is the talk between Tulsi Sahib and Sheikh Taqi. Sheikh Taqi was a Muslim fakir, and after going on pilgrimages and traveling to a lot of places, he came to Tulsi Sahib, and asked Him as to, "How can one manifest God Almighty?"

So, to explain to him, because he was a Muslim, this has been said in Urdu.

All the Masters say, "This human body is the temple of God. It is the temple made by God. God Almighty Himself has made this and has kept the Path to go back. And He is also residing in this body." So, this is a temple that moves and walks and does everything. It is the temple of God Almighty Himself.

But unfortunately, all of us spend our lives searching for God Almighty in the temples which are man-made. We go to all those temples and mosques and churches and search for Him. Whereas, He is actually within us.

So, whoever has manifested God Almighty, it has been only by going within this temple. And in the future also, whoever will manifest God Almighty, it will be by going within this temple made by God Himself.

But to go within this temple, we have to follow some rules. And we have to be cautious and mindful. And that is what is explained by Tulsi Sahib.

He first says, "To get God Almighty to reside in this temple and sit in this temple, you have to first cleanse the temple." So, when you cleanse the mind, you cleanse this temple. You cleanse the mind, only then, the God Almighty will manifest within.

There is only one mind, and that mind has collected the filth of karmas from millions and millions of previous lives, and is laden with all of those karmas and that filth. So, till it becomes clean, God Almighty cannot come in this filthy place, or this unclean place.

If we observe, even a dog does not sit in a dirty place. He cleans the place with his tail, and only then, he sits. So, where we are trying to bring and invite God Almighty — Who is the ruler of all the sixteen planes and God Almighty Himself — we are not able to clean the place and we are not maintaining that cleanliness for pleasing Him to come and be seated in our temple.

Saints have given us three practices to cleanse that temple, to cleanse the mind — that is, Simran; the contemplation of the Master, Dhyan; and Bhajan.

So, the mind has become impure by doing the repetition of all the attachments outside — of this world outside. And it has become impure as a result. So, to make it pure, we have to repeat the Five Holy Names within and do the contemplation of the Holy Master.

Once we start doing the meditations, we start doing the Simran and we do the contemplation of the Master, we will gradually start cleaning the mind. And by doing so, we will bring about a transformation in our behavior, in our thoughts, in our actions. And that way, we will be able to, at one time, clean this temple, or clean this mind.

We don't do the practice regularly, and that is why we are not able to bring about that cleanliness of the mind. And because of that, we are not able to bring about that transformation within us. So, we remain at the same place that we are.

So, as long as that mind does not become pure like glass, it will not become still. As long as it does not become still, the soul cannot rise above.

So, Simran, Dhyan, and Bhajan — which is explained to us at the time of initiation — we should do more and more of that practice. And that is how we will be able to transform ourselves.

Day and night, we keep thinking about this world, about so many things that we desire, and about our attachments outside. But we do not have those same kinds of feelings towards our meditation and towards our Dhyan Bhajan. So, when we start thinking like that, and we start getting worried about our Simran, Bhajan, Dhyan, and start doing it as the Master is telling us, only then, we will be able to bring about that change.

Dhyaan gairo ka utaa,
Uske bitaane ke liye.
Dhyaan gairo ka utaa,
Uske bitaane ke liye.
Chasme dil se dekh yahaan jo,
Jo tamaashe ho rahe.

In our thought process, there are four sections and four processes in the thoughts that we are continuously carrying in our mind. At the Eye Center, we keep thinking, and when we say we are thinking, there are four parts to that. The first is the thought.

So first, you get a stray thought. And then the intellect starts acting. So, first is the mind, which gives the thought. The second is the intellect. So, as soon as that thought comes, it starts rationalizing that thought. That is your intellect. After it starts rationalizing, immediately there is a faculty of contemplation in the mind. So, immediately, that thought is contemplated upon and a picture of that thought comes. And we start visualizing that thought. And when that is happening, we start influencing the mind, which is ahamkar, which is the fourth part. That thought starts influencing the mind.

So, we see the computers now, we see science and technology as it is developing, but God Almighty has kept it, from the beginning, in your mind. And all that we are doing, everything that we are seeing and doing, all that is recorded inside.

When you were a child and you were playing, even that game that you played, that is also stored. You can immediately think about it and remember it. So, everything, even God, has made all our mind like that. And everything is recorded.

Tulsi Sahib says, "That process, which we are all following for the world outside, that should be changed and cleansed. That contemplation which we do for all the world outside, that contemplation should be of the Master. And those thoughts which we keep thinking about, everything around us, those thoughts should be our Simran."

So, when you love your Master, then you have to also imbibe that Master in your thought and in your contemplation. You have to be forever in His contemplation. And only then, you will be able to develop that love and affection and go within.

So there, if you are carrying the thoughts, and you are carrying the contemplation of all the things outside and all the filth of this world, then how can God come into that process?

So, Tulsi Sahib tells Taqi, "Get all the thoughts of all the outsiders out from your processes — out from your contemplation — and start contemplating on the Master, if you want God Almighty to come and reside there."

So, if you contemplate upon something, then you imbibe all of that and you start identifying yourself with that thing — that thing, or that person, or that thought.

So, once it so happened that one Master, He had a disciple. He was a farmer. And He told the farmer, "I'm going to keep you in a dark room for ten days. I will provide for all the food and water. And you will have the toilet inside only. So, you should not come out of this room for ten days. And you will do as I tell you to do." So, His disciple agreed. That farmer agreed. He was a simple farmer.

So then, He told him, "Okay. Now, what is it that you really like? And what is it that you really care for?"

So, that farmer said, "I care for my buffalo."

So, He said, "Okay. Now, for ten days, you have to contemplate on your buffalo. You have to only think about the buffalo and visualize the buffalo. And, for ten days, you have not to do any other thing. All your needs will be taken care of by me. And you should not come out of the room for ten days."

So, that disciple started visualizing on the buffalo. Day and night, he was thinking about that buffalo. And he kept thinking and contemplating upon it.

On the tenth day, the Master opened the door and said, "Okay, ten days are over. Now, you come out."

Now, that disciple said, "How can I come out. My horns are so big that I cannot come out of the door." So, when you start visualizing something like this, you also become that form — you take that form.

So, like that, we have to contemplate on the Master and become the form of the Master. Like that disciple forgot about himself and started visualizing his buffalo and became the form of the buffalo, he started imagining himself as the buffalo.

Like that, we should also contemplate on the Master and start visualizing and becoming like the Master. When will that happen? Only when you have love and affection for the Master. So, until you have that love and affection for the Master, you

will not be able to do that contemplation on the Master. And you'll not be able to do your meditations successfully. Because we have not developed that kind of love and affection. Our meditations are very dry. And in our contemplation, we do not get the Form of the Master. That is because our love and affection is all diverted and is all outside in this world. We are carrying all that love and affection, and not that of the Master.

Therefore, for the mind also to be still, it needs love and affection for the Master. So, as long as we don't have that love and affection for the Master — true love and affection — we will not be up to tread on that Path successfully.

If we look at all the gurumukhs and all the Saints, we see how much love and affection They have all had for Their Masters. If we see Sant Ji's bhajans — we listen to His bhajans — we see that, with each sentence, there is so much love and affection that is reflected from His Bani. And everything that He talks about is about the love and affection of His Master. And there is no other mention. So, even when we read the Bani, we listen to His bhajan, that also motivates us to have that love and affection at the feet of our Master.

We should go about doing our regular work in this world, because that is our responsibility, that is our duty, that is our dharma — we have to do that. But we should remember and not forget this, that the world is not permanent. The world is not real. It is false and it will come to an end.

So, keeping this in mind, and the fact that we are not going to be here forever, we are going to have to leave this place. So, keeping this in mind, you should have your love and affection removed from this world and put at the feet of the Master.

And therefore, you have to contemplate on the Master, have that love and affection for the Master, but go about doing all your worldly work, like a duty, and like a responsibility.

If we see Guru Arjan Dev Ji also, he had so much love for His Master — though his Master was his father. But he had full love and affection towards Him and he saw Him only as a Master.

So, Guru Arjan Dev Ji has written so many Banis in the love of His Satguru, in the love of His Master. Now, if there is a family member Who is a Saint, for the other family members to get faith on that family member and look at Him as a Master, is very difficult. But if we see the Bani of Guru Arjan Dev Ji, he did not look at him as a father. He looked at Him as a Satguru, as a Master. And in all His Banis, He has sung a lot of praise and talked about the love and affection. His Bani comes as “Guru, Guru, Guru

Kar Man Mor”—'Without You, Satguru, I Am Nothing'. So, there is so much love and affection in His Bani.

There is no one closer to us than our Satguru. When He initiates us, He sits at the Eye Center in the form of the Shabd. And there is no one closer than Him to us. So, remembering that, if we have that love and affection towards Him, then He also showers all His Grace and He also manifests within.

Chasme dil se dekh yahaan,
Jo jo tamaashe ho rahe.
Chasme dil se dekh yahaan,
Jo jo tamaashe ho rahe.
Dilsithaa kyaa kyaa hai,
Tere dil sathaane ke liye.

Tulsi Sahib tells Taqi, “If you try to see God Almighty with these eyes —these physical eyes of yours — you will never be able to see Him. To see God Almighty, you have to open your Third Eye. And once you open your Third Eye, you will see for yourself what Kal and Maya have done, the duality they have created, to delude you and keep you in this place.”

So, with these eyes, you can only see everything that is destructible. And everything that is false, and the duality, only that you can see with these eyes. And the Eye of Knowledge, that is your Third Eye, is within. And with that Eye of Knowledge, if you see, then you will see for yourself, what Maya and Kal have created here, and all the delusions they have done to make sure that you are not going back to your True Home — to keep you entangled in this place. You can see for yourself.

So, these eyes, which are your physical eyes, they can only see the falsehood. They can only see everything in this world which is destructible. If we see for ourselves and we know that there are six chakras within the body. At the lowest level, you have Ganapati. And at the level of the genitals, it is Brahma. And then, at the naval, it is Vishnu and Lakshmi. And at the level of the heart, it is Shiva and Parvati. And their mother, at the level of the throat, which is Adishakti or Durga — or Maya.

So, these are all residing — they are very much there — in the body. And if we see that someone does an operation, some doctor operates and opens the stomach, he cannot see Vishnu there. He cannot see Parvati. Likewise, you have so many open-heart surgeries. Nobody has seen a Shiva and Parvati there. But that doesn't mean they are not there. It is only that these eyes are unable to see them.

So, that is what Tulsi Sahib is saying, , “You don't see with these eyes. You see with the Eye of Knowledge — that Third Eye.” And when you see and open that Third Eye and

see with that Eye, only then you will see what kind of circus Kal and Maya are doing — what kind of fictions they are doing and trying to keep you deluded in this world.

When you go within to the Tenth Door, you will see for yourself all of these gods and goddesses in these chakras are there, exactly as they are described. And they are very much there. And all of them outside, people make different sculptures of theirs by brick and mortar. But inside, you will see for yourself, the real deities, the real gods and goddesses, who are there in all of these chakras.

So, therefore, Tulsi Sahib says, "You open that Third Eye. You open that Eye of Knowledge and you can see for yourself and you will know reality."

When we go within, we also see all our previous lives – what all we have done in those lives, and how we have come here, and what is the cause-effect of those lives, and everything. All that is very crystal clear. You do not get to see the future, but you get to see all your previous lives.

So, the Masters have given us that Path to go within. They have not given us a path outside. They have told us the way within. And only by doing the practice that They have said, we can actually go within and see for ourselves.

Ek dil laakhon tamannaa,
Uspai aur jyaada havis.
Ek dil laakhon tamannaa,
Uspai aur jyaada havis.
Phir tikaanaa hai kahaan,
Uske tikaane k liye.

Tulsi Sahib says, "In your mind, where you want God to be seated, you have got millions of desires, you have got millions of wants, and you have got anger, and you have got lust, and you've got so many other things, and so many worries, anxieties, all of that, filled in this mind." There is no space for God Almighty to come and sit. So, till you get this rubbish out, you will not be able to make space for Him to sit.

He says, "There is one mind only, and you have got millions of desires. And over that, you also have got all your anxieties, worries, and anger, and everything else filled. And on top of that, you want God Almighty to come inside and sit in that."

Nakali mandir masjido mein,
Jaay sad afsos hai.
Nakali mandir masjido mein,
Jaay sad afsos hai.
Kudarathee masjid kaa,

Saakin dukh utaane ke liye.

Tulsi Sahib says, "You go out and you search in all the man-made temples and churches and everything outside, you go and search for God Almighty. And you do not search in your very temple, which is made by God. And He has taken nine months to make this temple. And you are not searching for Him in His own temple."

So, Tulsi Sahib says, "You are going, searching for Him in all these outside temples. But you're not searching Him in the temple that He has created."

The Masters say, "You may break a mandir, or you may break a temple, or you may break a masjid, because in the temple, there are ghosts, and in the masjid, it's just cleanliness. But never break the heart of a person because, in that, there is the reflection of God Almighty." God Almighty resides in the heart of everybody. And it is His Holy Light and Sound that is there, reflected in all beings.

So, therefore, He says, "Never hurt the heart of a soul. You may do anything outside, in the temple, or in the masjid, but never hurt the heart of a soul. Because that is where God Almighty resides."

He says, "We do writing, we do fights for protecting each other's religion. Someone breaks a temple. Someone breaks a masjid. Now, how can we think that we are pleasing God by doing these kinds of things?" Because in doing so, we are hurting humans and that human being is the temple of God Almighty. So how is it that we can possibly imagine that we are hurting the temple of God, and trying to work on the religion, trying to please God by saving some man-made temple or some man-made masjid?

So, that way, God will never be happy with these kinds of things. And humanity can never progress if we do and indulge in these kinds of things against each other in the name of religion. We should always be mindful to not hurt the hearts — especially of the elderly. Because the elderly always extend their grace upon us. They extend their blessings upon us. And we should always make an effort to get the blessings of the elderly because, only then, our life can be made, and not otherwise — not by hurting them.

* * *

I had taken this Bani earlier of Tulsi Sahib. And in that, Tulsi Sahib, in His Bani, had said, "There are five priceless jewels which are the cornerstones of devotion."

The first is going to the Masters — the company of the Saints. The second is the surrender to the Saints. And the next three are compassion, and humility, and selfless

service. So, these are the cornerstones of devotion. One should always imbibe all of these to be successful on the path of devotion.

So, if we take these jewels and work upon them, then we get success on this path of devotion.

Kudarathee Kaabe ki tu.
Maharaab mein sun gaur se,
Kudarathee Kaabe ki tu.
Maharaab mein sun gaur se,
Aa rahee dhur se sadaa,
Tere bulaane ke liye.

Tulsi Sahib says, "This body is a pilgrimage." And He tells Taqi, "You go on this pilgrimage and try to hear that Holy Sound Current of God Almighty, which is coming within, and is summoning you within. It's calling you within."

In the outside pilgrimages, we go and we bathe in the waters and we do all those outward rituals, but the real pilgrimage is within. If we see when we gather our attention from the nine doors, we cross all of the chakras, we see all these gods and goddesses within. And then, when we come to the seventh level, we see the soul and we see the mind. And then we get the Darshan of the Sadguru within. And then we manifest the Holy Sound Current. So, what can be a bigger pilgrimage than this? When you have crossed all the gods and goddesses and you have manifested the Master, and then, God Almighty within.

So, we just bathe outside in those rivers, but the true river, the River of the Holy Sound Current, that is flowing above the Eye level. When the mind goes and takes a dip in that Holy Sound Current, it becomes pure, like glass. All the karmas — all the burden of karmas — gets washed away instantaneously. That is the true pilgrimage. That is how we get rid of all our sins — by taking the dip in that Holy Sound Current.

Kyon batakthaa phir rahaa tu,
E talaashe yaar mein.
Kyon batakthaa phir rahaa tu,
E talaashe yaar mein.
Raastaa shaah rag mein hai,
Dilbar pai jaane k liye.

So, Tulsi Sahib says that, He tells Taqi, "Why are you roaming around here and there in search of God Almighty? You're traveling to distant places and going here and there. But the True Path to God Almighty is in the shah rag. And that shah rag is within and is shown by the Masters.

Shah rag is what the sushumna is in the Hindu scriptures. In the Koran, it is called shah rag. So, shah rag— one can imagine it as a subtle vein through which the soul, the attention of the soul, or the soul, moves. And there is ida and pingala at the base of the spine, and they connect up to the shah rag. So, the attention of the soul gets collected through the ida-pingala and comes through the shah rag, or the sushumna, at the Eye Center.

So, They describe this shah rag – this passage — as so subtle and so small, that it is one tenth the size of a mustard seed. So, the soul and the mind have to go inside this passage and get free from the bondage of this body. But it is so fine, and it is so subtle. Whereas, the mind is like an elephant. So, to get the elephant inside, that is the difficulty.

Therefore, the Masters say, "You keep working on your mind. Make it more and more subtle. Make it more and more refined. And when you do that, then meeting and manifesting the Master within is not difficult."

Tulsi Sahib says, "Why are you roaming here and there for getting your Friend, God Almighty? The True Path to get Him is within you — it is in the shah rag. And once you go in the shah rag, you will be able to get your Lover, your God Almighty."

Murshide kaamil se mil sidak,
Aur saboori se takee.
Murshide kaamil se mil sidak,
Aur saboori se takee.
Jo tujhe degaa faham,
Shaah rag ke paane ke liye.

So now, Tulsi Sahib gives the Path, He tells Taqi, "To go in, to understand how to go in the shah rag, you should go to a True Master. And when you go to a True Master, you should go with humility, with faith, and with love. And when you are able to do that, then He will give you the Path to go inside."

And without the Master, there is no one who can show you that Path or give you that Path.

Goshe baathin ho kushaada,
Jo kare kuch din amal.
Goshe baathin ho kushaada,
Jo kare kuch din amal.
Laa ilaah allahu akbar,
Pai jaane ke liye.

Tulsi Sahib says, "Once you have the Path, you have been shown the way by your Master, then do it with firm resolve. Stay committed and follow what He has to say. And you will be able to tread that Path and go within. And you will be able to go across the five planes and the five different levels to go back to God Almighty."

So, in the Koran also, it is 'La, Illa, Allah, Allah Hu, and Akbar'. So those are the Five Names. Like we have Five Names given to us by the Masters, these are the Five Names that are there in the Koran. And They also refer to these five planes; that is, of the eighth level, then the Brahm, Par Brahm, and above that. And Akbar is referred to as God Almighty.

So, when you follow the Teachings of the Master with a firm resolve and stay committed to it, then you will become that. You will imbibe all of what is said, and you will become that. And then, you will be able to experience all the above planes and go within to meet God Almighty.

Yeh sadaa tulsi ki hai aamil,
Amal kar dhyaan de.
Yeh sadaa tulsi ki hai aamil,
Amal kar dhyaan de.
Kun kuraan mein hai likhaa,
Allaahu akbar ke liye.

So, Tulsi Sahib says, "That Path is written in your Koran also. And is written in the Hindu scriptures also." So, that is the Path one has to do and one has to follow. If you are able to do that with the help of a True Master, then you will be able to go back to God Almighty. It is the same thing that is written in all the holy books.

So, if we follow the Teachings of the Masters, we will be able to go within and we will be able to manifest the Master and manifest God Almighty within. This is the Path to go within. Outside, if we do the practices of pranayamas, or other austerities, penances, we are able to do all of that and even gain some mystical powers – gain at the physical level. But we do not get peace of mind by all those practices.

If we want to rise above all of this and go to God Almighty, then we have to follow the Teachings of the Master and take to that Path.

We can see Somanath Baba Ji also. For nearly twenty-five years, he did pranayamas. And he had a lot of mystical powers and he had reached up to the level of Brahm. But yet, he did not have peace of mind. Because all these are within the realm of the mind, and they only make the mind stronger. So, finally, for peace of mind, he went to Sawan Singh Ji Maharaj and got initiated. And only after that, he was able to go within and manifest God Almighty.

So even we have seen in the case of Sant Ji — Sant Ajaib Singh Ji — that he also did all these pranayamas. He also had got a lot of mystical powers. And after that, he went to Bishan Das Ji and got initiated in Two Names — he got initiation of Two Names. And he did the meditation as he was told, and he also rose to the level of Bishan Das Ji. And after that, he asked Bishan Das Ji if there was a path further, and Bishan Das Ji said, "I only have up to this level. I am aware. And beyond this, we will have to search for a Master Who knows the further realms. And if you get one, then you should tell me also. I will also come."

So, it is always that Providence provides for someone who really strongly wills for God Almighty. And, with the will of Sant Ji, he eventually, in his service, got to meet Sawan Singh Ji Maharaj. And he used to keep going to Sawan Singh Ji Maharaj. And he took even Bishan Das Ji there. And Sawan Singh Ji Maharaj was also requested by him to give initiation. But then, he was told that his Master would come and give him initiation separately. And He would come on His own, and give him initiation.

And for Bishan Das Ji, Sawan Singh Ji Maharaj told him, "Because of the age, there is no need to give initiation here. And I will take care of you in the eighth level itself." Because Bishan Das Ji had gone within and, for a Saint, once He has given His word, it is not difficult for Him to go and get salvation for a soul from there also.

So, like that, pranayamas, when one does them, they get mystical powers. But the mind becomes stronger and there is no peace of mind. So, for that, one has to search for a True Master. And only then, one is able to manifest that Master and go within and manifest God Almighty.

Yeh sadaa tulsi ki hai aamil,
Amal kar dhyaan de.
Yeh sadaa tulsi ki hai aamil,
Amal kar dhyaan de.
Kun kuraan mein hai likhaa,
Allaahu akbar ke liye.

Radhaswami.

25

Meditation Talk
09 Jan 2024 — Morning

So Long As There Is A Body, There Is No Salvation

Saints always say, "God Almighty is like the ocean, and the Saints are like the streams and like the waves, and the soul is like the drop of that ocean.

So, He is the ocean and the Saints are the waves, and the soul, the jiva, is like the drop. The soul is like a drop because it is encased in this body. And along with the mind, it has done deeds; it has done karmas. It is now laden with the filth of those karmas.

When we cross the nine doors and our body becomes numb and we come to the Tenth Door, there we witness the soul ourselves. We see the soul for ourselves. And we see that it is in a round shape, and it is only Light and Sound.

When we see for ourselves our soul, we realize that we are not the body and we are the soul. When, with the Grace of the Master, the soul goes to Par Brahm and takes a dip in the Holy Mansarovar, it sheds the three coverings that it is encased in, and it gets the luminance of twelve suns there.

There, the Master is in the form of Light and Sound. And the soul also becomes the form of Light and Sound. And this difference between male and female, and all the coverings, all of that goes away.

All the souls are of the same form. They are all drops of the ocean of God Almighty, and they are all similar. Only when they come here, they take the form of a male or a female to redeem their deeds. But otherwise, they are not male or female. They are all the sons of God Almighty.

So, after Par Brahm when, with the Grace of the Master, the soul goes back — both the Master and the soul go and get the Darshan of God Almighty, of Sat Purush. Then the soul also, which now has the luminance of twelve suns, after the Darshan of God Almighty, it also has the luminance of sixteen suns, like that of the Master.

So there, the soul becomes like the Master. And the Masters, in Their Banis, say, "The philosopher's stone has this quality of converting iron into gold. But it cannot convert iron into a philosopher's stone."

So, the Masters are like that philosopher's stone, which can convert the disciple into Themselves. So, the soul becomes exactly like the Master after it gets the Darshan of Sat Purush.

Sat Purush is different; then all the souls, they have a different identity. But all are similar. And they all are called 'swans'.

So, the soul is an essence of God Almighty — it is a drop of God Almighty. And only to pay for the deeds, it is going back, again and again, in the cycle of the 8.4 million lifeforms.

So, once the soul meets the Master, then it is able to get rid of the three coverings, and then it is able to go back to God Almighty, and into the lap of God Almighty.

People misunderstand that liberation or salvation. We get salvation when we go to Vaikuntha, or Kailash, or the heavens. But that is not so. Because there also, we have a body. Like we have a physical body here, we get a causal body there. And so long as there is a body, there is no salvation.

So, it is only with the Grace of the Master, that the soul is able to get out of this cycle of life and death. It is ordained by God Almighty and decided by Him, that only Saints will be able to get the salvation of the souls from these worlds. So, we should also make our efforts to get ourselves free from this cage of Kal. Because everyone is filled with sorrow, whether he is a king or he is a pauper, everyone is filled with sorrow.

So, only those disciples who have made their Master and His Teachings their basis, or their fundamentals for their life, only they are the happy ones. They have got salvation. All the others are filled with sorrow.

So, we should, therefore, sit for meditation for two and a half hours every day and help this soul to get out of this cage of Kal.

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The time is good and we should make the most of it. It is quiet, and a quiet mind is good for meditation. So, let us make the most of this time and close our eyes and get connected to Simran and Dhyan.

26

Meditation Talk
09 Jan 2024 — Afternoon

When We Do Our Meditations And We Go To The Tenth Door, We Will Develop That True Compassion And That True Humility

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Dadu Dayal was a great Saint who hailed from Rajasthan. When he was six years old and he was playing with other children, one energy came and it manifested as a Master and it called Dadu Dayal aside and told him, "I want to give you initiation."

But Dadu Dayal said, "I am a child, and in this state, I don't want to take initiation."

So, that power then vanished and, again, when he was twelve years old, that power again re-manifested, and then it gave initiation. So, He was a great Saint and He was full of humility.

So, some people heard about Him and they wanted to take initiation. So, two pundits came early-morning, at six o'clock, to meet Him and take initiation.

So, when they came to His place at six o'clock in the morning, Dadu Dayal was going out. Dadu Dayal was bald and He used to be always clean-shaven. And he was going out with a pail of water to attend nature's call.

And as He was going out from the door, these two brahmins were entering, and they crossed paths.

Now, when they crossed paths, it was considered inauspicious to meet a clean-shaven, bald man — the brahmins had a belief that it was inauspicious. And they started wondering whether this person, who was crossing, who was bald, whether, by his crossing them, they would not get initiation or there would be some kind of a problem in getting that initiation.

So, the way to get out of the inauspiciousness of that moment, it was prescribed that you have to knock on the bald person's head. So, both of them knocked on Dadu

Dayal's head to get rid of that inauspiciousness. And then they went inside the house, and Dadu Dayal went outside to attend nature's call.

So, those two brahmins went inside and they met the sevadars, and the brahmins told them about their need for initiation and all. So, the sevadars extended the hospitality, got them in the ashram, in Dadu Dayal's house, and they made them sit in the courtyard.

Now, Dadu Dayal went out, He attended to the nature's call, came back, had a bath, and after He was ready, He came after about half an hour. And then, He sat on his chair.

When He came out and sat on His chair, these two brahmins realized the great folly they had done, of knocking on His head only. They felt, “Now, it is going to be a problem because we have both knocked on His head. And He is our Master Who's going to give us initiation.”

So, they were sitting, ashamed, with bowed down heads. Both of them could not talk and their heads were hung in shame.

So, Dadu Dayal realized what had happened, and He told them, “Don't worry. When we go out to buy an earthen vessel also, an earthen pot, we knock it and see whether it is correct. So, you have come to make a Master. So, it is your right to knock on His head and see if He’s right!"

So, He was truly very humble and full of humility and compassion. His name was also 'Dayal'. So, He was a very great Master. And when we do our meditations also and we go to the Tenth Door, we will also develop that true compassion and that true humility when we go within.

It is the ego that we have which is the reason for this destruction. It is the ego which stops us from doing our devotion. When we walk on this Path with humility and compassion, then we will be able to get success faster on this Path.

* * *

The time is good. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

27

SATSANG

09 Jan 2024 — Afternoon

When The Master Is Telling You Something, Forget About All The Other Rationalization – Follow What He Is Saying And Do Your Devotion Properly

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The paathi sings the Bani of Swami Ji Maharaj...from the book: Santo ki Bani...

Bhakti mahatam sun mere bhai,
Sab santan ne kiyaa bakhaan.
Bhakti mahatam sun mere bhai,
Sab santan ne kiyaa bakhaan.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has talked about the greatness of devotion. There are three main paths. One is knowledge. The other is separation. And the third is devotion. And Saints have chosen devotion as the correct means for getting salvation.

So, in the first part of knowledge, people read all the scriptures and they do a lot of debates and, theoretically, they study everything – and they have everything by heart. But that is, again, of no point.

So, those people read all the scriptures and others, but they do not have any knowledge of their own.

The other is the austerities, where one leaves the comfort of homes, goes in the jungles or mountains and does their penances, or goes asking alms from other people and trying to be in the remembrance of God.

In devotion, you do not have to necessarily do any austerities. And it is not driven by knowledge, as a base. You can be in the comfort of your homes and do your devotion, or you can be outside.

In devotion, there is no place for outward attire, or for rituals, or for showing off devotion. Devotion is all about being in the remembrance throughout — of God

Almighty, of Satguru. So, Saints have adopted the path of devotion. And all the Saints have sung the praise of devotion.

Yehee mataa guru mat pahichaano,
Aur mathe sab jhoot bhulaan.
Yehee mataa guru mat pahichaano,
Aur mathe sab jhoot bhulaan.
Binaa bhakti thothe sab maano,
Chilakaa hai meengi ki haan.

He says, "Without devotion, all this knowledge and all the information and knowledge about the scriptures and other things, is like husk on the grains. Without the grain, it is of no use."

Devotion is of a very high order. And in doing so, we can be in the comfort of our homes. We can be with our children. But we lift our attention and focus towards our Master and towards God Almighty. And we can go about all our duties in this world.

Binaa bhakti thothe sab maano,
Chilakaa hai meengi ki haan.
Binaa bhakti thothe sab maano,
Chilakaa hai meengi ki haan.
Thaathe bhakti drud kar pakado,
Aur sayaanap tajo nidaan.

He says, "You leave all your intellect and other smartness and focus on devotion – focus on what your Master tells you to do. And you execute that accordingly."

He says, "In the intellect, we keep rationalizing what the scriptures say, or what some other books say, and what some other teachings are saying, and what some other person is saying. Like that, we keep rationalizing and thinking whether it is right or wrong." But what the Masters say is, "When the Master is telling you something, you forget about all the other rationalization. Just follow what He is saying, and you will be able to do your devotion properly."

So, if we follow what the Master is telling us, and we follow His Teachings and walk on the Path that He is suggesting, then immediately, His hand of Grace is also upon us. And He also helps us. So, we get the help in this life also, and we get help after death also.

Thaathe bhakti drud kar pakado,
Aur sayaanap tajo nidaan.
Thaathe bhakti drud kar pakado,

Aur sayaanap tajo nidaan.
Bhakti ishq prem ye teeno,
Naam bhedh hai roop samaan.

He says, "Whether you call it devotion, whether you call it love, or whether you call it affection for the Master, everything, all of these, are the same — they may be addressed differently." Where there is love, there is devotion. So, if there is no love and we are trying to do the devotion, then it is only outward devotion that we are trying to do.

All the gurumukhs have always listened to their Masters and followed the instructions of their Masters. And that is why they have greatly benefited by what their Masters have said. So, once the Master has told us something, we should set aside our intellect and other logic, and follow what the Master is saying.

* * *

There is this story of Bhai Bela. Bhai Bela was a farmer and he used to work as a farm hand. And he felt, "Why not, for some time, I go and do seva at the ashram of the Master."

So, at that time, Guru Gobind Singh Ji was there. And there was a continuous state of war with the Mughals. So, he came to Guru Gobind Singh Ji, and he requested that he be given some seva. He said, "I am a farmhand, and I can take care of animals. I can take care of cattle and horses. And looking at my level of intellect and my skills, please give me an appropriate seva."

So, Guru Gobind Singh Ji gave him the seva of taking care of His horse. He used to use this horse to go on the wars. So, He asked him to take care of that horse.

So, anyway, this was something that he used to do. He used to take care of animals in his farm, and he did this seva very nicely. He used to bathe the horse and brush it, and periodically, from time to time, he would give good food to that horse. He would give grams soaked in water, and he would take good care of the horse.

So, that way, the horse, in a fortnight or so, became stronger and the stable also was very clean. Any filth would be removed immediately. So, the stable and the horse, everything was very still nicely kept. And Guru Gobind Singh Ji was pleased with this seva, and He called him. And he asked Him, "Do you also know how to read and write?"

When He asked him, Bhai Bela told him, "No, I am illiterate. I do not know how to read and write."

So, Guru Gobind Singh Ji told him, “Okay, every day, I will give you a sentence or I'll give you words. And you should memorize those. And that way, you'll gradually learn to read and write.” So, that way, he would go to Guru Gobind Singh Ji and He would give Bhai Bela a sentence, or two sentences, to memorize, or a few words to memorize, and that way, Bhai Bela, throughout his duty, he would keep repeating those words and memorizing them. And once those were properly memorized, he would go for the next few words and next sentence.

So, this went on for a month or so, and there was a fierce war that had broken out. And Guru Gobind Singh Ji had to go to fight that war. So, He got his horse ready to go for war, and He got ready. And while He was about to leave, Bhai Bela, who had gone out to cut some grass, he got to know that his Master was going to go out for fifteen days for fighting this war. So, he came running, and he met Guru Gobind Singh Ji at the gate. And he told Him, “You are going to go for fifteen days. So, can you give me the next sentence to memorize?”

So, Guru Gobind Singh Ji thought, “He is such a simpleton, he doesn't understand the gravity of the situation. I am going out to fight a war and he's asking me to give him a sentence to memorize.” So, in that, He said, “*Wah, Bhai Bela, na pahchane wakt na pahchane Bela*”, which means, “You are great Bela. You don't know when to ask what, and you're not aware of the time that you're asking this.”

So, Bhai Bela thought that this is the line given to him for memorizing. So, he started memorizing that line.

So, he was very innocent, and he started memorizing what the Master had said. And in those days, he was memorizing and repeating that every day. Throughout the day, he was memorizing and repeating it. And he had a lot of faith in the Master also.

So, as a result, the attention of his soul also started withdrawing, and he came to the Tenth Door by the repetition of these lines. And soon, he came to the Tenth Door, and everything he started saying started happening — exactly as he would say it.

News about his spiritual progress reached around the sangat, and everyone started talking about it. And the group leaders and the other mukhyas*, who were there for quite some time doing seva of their Master, they started feeling envious about Bhai Bela, and they felt, “There is no justice here. We have been doing seva for so many years. We have been coming here, doing seva. And yet, this farmer comes from nowhere and, all of a sudden, he has all this spiritual upliftment, and there is no justice.”

** Mukhya is a Hindi term for a 'mukhya sevak', or principal sevadar at an ashram in the service of his or her Master*

So, that way, they started feeling jealous and envious about him, and they felt, "The Master has showered Grace upon this farmer. But on us, He has not done so."

So, they all gathered together at a meeting. And they decided that they would question the Master and ask Him about Bela, and question Him as to the fact that there is no justice in His court.

So, after about fifteen days, when the Master returned, all of them gathered and they sat before the Master, and then they asked Him, and they told Him, "Sir, we have been doing seva in the ashram, and we have doing seva, not only to you, we have been doing seva to your forefathers also. And it's been generations that we have been doing seva. But yet, You choose to extend Your Grace upon this farmer who has just come, and not upon us."

So, Guru Gobind Singh understood, "There is something amiss here." So, He asked them as to the reason and they told Him about Bela.

So, He called Bela. He said, "Let's ask him, because I've not even initiated him. So, let him, come and explain what is happening."

When they called Bela, the Master asked him, "What have you been repeating? What have you been practicing?"

So, he repeated, he said, "I have been repeating the words You gave me, that "*Wah, Bhai Bela, na pahchane wakt na pahchane Bela*."

So, He said, "This is not initiation. I have not even given you any mantra or I've not given you any words for repetition also."

So, Bela said, "Whatever You are saying is like a mantra to me. So, I follow it like a mantra."

So then, the Master felt, "Okay. This is the matter." And He felt, "All these people are quite annoyed and disturbed right now. So, whatever I explain to them, they will not accept it."

So, He told them all to come the following day. He said, "You come. I will give you the answer tomorrow. So, all of you come tomorrow."

So, Guru Gobind Singh Ji called everyone the following day. And in the evening, He called for all the various almonds and cashews and bhaang seeds, and milk, jaggery,

and He soaked all those seeds in the night. And in the morning, He called two strong people, sevadars, and He asked them to grind all those seeds.

Bhaang seeds, if you grind more, they are more intoxicating. So, the more finely ground bhaang is more intoxicating. So, He asked them to grind them very well.

So, everything was prepared. So, He took a big vessel, and then He put milk and then thandai, and then all these almonds and other nuts and bhaang, and He prepared a huge vessel full of bhaang. And then He called all those twenty people who had gathered the earlier day, and He gave them vessels of one one single liter each. And he filled that with bhaang. And He said, "Okay, now, all of you have one liter of bhaang with you. So now, you have to drink this, but make sure it doesn't go below your throat. So, you just rinse your mouth with it, and throw it. Make sure that not a single drop should go inside your throat."

So, they all did as they had been told by the Master. They all quickly drank that liter of bhaang, and they rinsed their mouths, and they spat it out. After all were done, He asked them, "Okay, so now, have you all got well intoxicated with the bhaang?"

So, they all said, "But You told us not to drink it. You told us to spit it out."

He said, "Exactly. This is what you do with the Naam. When I give you Naam, none of you are taking it below your throat. You're just gargling and throwing it out. So, you see Bela, he has taken a simple sentence that, too, I said it jokingly. But he took that sentence, he memorized it, internalized it, and see where he is. That is because he had faith in the Master. He didn't question what was being told to him. He simply memorized it and did it. Now does anyone of you have that much faith in the Master like he has?"

And that is what happens to all of us. We are not able to develop that kind of faith and follow the instructions of the Master and listen to what He has to say.

So, everyone became quiet. All those followers understood. They got the lesson. And that is what happens. We take the initiation, but we do not internalize it. We do not do the repetitions. We do not practice it enough. It is just given to us, and we outwardly rinse that, and gargle that, and spit it out.

Bhakti ishq prem ye teeno,
Naam bhedh hai roop samaan.
Bhakti ishq prem ye teeno,
Naam bhedh hai roop samaan.
Bhakti baav yah guru mat jaano,
Aur mate sab man mat taan.

He says, "Devotion is the path for gurumukhs — is the path in Guru Mat. All the other means which are being followed, that is for Man Mat. That is for the mind. And only the mind grows with that. But whatever devotion we do under the instructions of the Master, with faith in the Master, that is what fructifies."

Prem roop aatham paramaatham,
Bhakti roop satnaam bakhaan.
Prem roop aatham paramaatham,
Bhakti roop satnaam bakhaan.
Bhakti aur bhagwant ek hai,
Prem roop tu satguru jaan.

He says, "We should do our devotion with love and affection. Devotion is a form of love, and God Almighty is also a form of love. So, if we do this devotion with love, only then, we are able to get success."

So, therefore, all the Saints have sung the praise of devotion. Because everything else that we do, whether it is pranayamas, Ashtanga Yoga, or any other austerities, or penances, all of that is under the realm of the mind. And with that, we do not get the peace of mind. We are not able to control the mind with those practices.

Even the rituals we do, the pujas we do, or the parts that what we do — the reading of the scriptures — these are also according to the thoughts of the mind. As the mind gives thoughts, we follow that and do the rituals accordingly.

Bhakti aur bhagwant ek hai,
Prem roop tu satguru jaan.
Prem roop teraa bhi bhaai,
Sab jeevan ko yon hee maan.

The soul is also a form of love. All the souls, in everybody, they are all having love. All of them have love as an essence of all the souls.

So, when we lovingly do the meditations also, when we have that love and we get connected to the Sound Current — we get connected and manifest the Holy Form of the Master — that is done when we have that kind of love coming from within us.

* * *

Shabri had a lot of love and affection for Rama, and she was devoted to Rama. It is only because of her love and her devotion that Rama walked straight into her hut and did not stop by all the other rishis and munis, who had spent thousands of years in penance. Some had spent six thousand years, seven thousand years, ten thousand

years. They had developed an ego about how long they had done their penance and waited for Rama. But he did not go there; instead, the love and devotion of Shabri pulled him to her hut.

So, it is not about the caste or the practice that one has done. Devotion is not about whether one is of a higher caste or a lower caste. Anyone who has love and affection — love and devotion — God Almighty is drawn to that love and devotion.

In the case of Krishna also, he refused to go to Duryodhana, who had a large luncheon set out for him. Instead, he chose to eat the scraps of the vessels, and the cooked vegetables, which were stuck on the vessel. He ate that and he was content with that, because there was devotion and love there with the wife of Vidura.

So, even in Mahabharata, at the end of Mahabharata, Yudhishthira was asked to do a yajna — an ashvamedh yajna, and he invited everybody for a luncheon. And even Krishna ate and everybody, all the rishis, munis, all the kings, everybody ate there. And after everyone was content, the bell was to ring in the skies. But it did not ring. And eventually, they had to call a sweeper, Supuch, and only when Supuch ate food, the bell in the skies rang. Supuch was a sweeper, and he was an initiate of Kabir in that yuga.

Ek bhed yaamein pahichaano,
Kaheen bundh kaheen lahar samaan.
Kaheen sindh sam kare prakaashaa,
Kaheen soth aur poth kahaan.

So, all the four are the same forms of love. The soul, the Master, Naam, and God Almighty, all are manifestations of love, only that They are in different forms — somewhere it is a drop of the ocean, somewhere it is a wave of the ocean, and somewhere it is the ocean. So, They are only different forms.

So, that Sound Current has come down from the Par Brahm into the Brahm and is resonating at the Eye Center. And the soul also sits there. The soul is a drop of that ocean of God Almighty. And it is in the form of a drop.

When we manifest that Sound Current and the soul goes and merges with that Sound Current and goes to Par Brahm, it takes the form of a river. And that river is connected to the ocean of God Almighty. And when that same river meets God Almighty, meets the ocean, it becomes the form of ocean. So, it is that same soul, which transforms from a drop, to a river, to an ocean.

So, that same energy, that same power — the soul — where it is encased in this body, it is called a jiva. And when it merges with the Satguru and goes back, it becomes like

a river. Satguru, is like a wave from the ocean. And when They merge back with God Almighty, it becomes an ocean.

Kaheen ichchaa parbal hoy baithi,
Kaheen hui maaya balawaan.
Ek tikaane maaya thodee,
Sindh prataap suddh hui aan.

That soul, when it came down from God Almighty, and it came down to the lower planes and below the Brahm, it started getting encased in different bodies – the causal, astral, and the physical body. Finally, it got encased in this physical body. And it resides at the Eye Center. The mind and the soul, both are at the Eye Center. And by doing the karmas, along with the mind, it is all covered by all the filth of the karmas. And all that luminance has gone. And it is now fully covered by Maya. So, it has lost its identity, and it is fully covered.

With the Grace of the Master, when effort is made and the cleansing is done, then it will manifest the Holy Form of the Master and go back to God Almighty. So, when it does that, it again gets rid of all the outward coverings and goes back and gets the luminance of sixteen suns — when it goes back and merges with God Almighty.

Here now, it is completely encased in this body, and it is completely subdued by Maya, which is almost ninety to a hundred percent. But in Par Brahm, when it crosses the three realms — or the And, Pind, Brahmand — then the effect of Maya reduces substantially. It is lessened by ninety percent. So, only about five to ten percent is the effect of Maya there. Because only the Pralabdh karmas are continued. Because this body is made on those fate karmas. So, only those fate karmas remain. Even the Sanchit is removed, the Kriyaman, everything else is redeemed. Only the Pralabdh stays. So, the effect of Maya is very very minimal there. And when it goes to God Almighty, there is absolutely no effect. And it has the radiance of sixteen suns there.

The example that is given to understand what the position of the soul is — one can imagine a thousand- watt bulb. So, it is very bright. And if someone covers it with one blanket, then that light reduces substantially. And then again, someone covers with one more, that light will further diminish. And finally, when the third blanket is cast upon it, then it loses the light completely.

Like that, when the soul has come, it has the brightness of twelve suns. But it comes, and first gets covered by the causal body, then by the astral body, and then by the physical body. And now, that luminance of the soul is completely lost.

When it starts going back, it starts realizing itself and it starts going back with the Master. Then it starts emanating more and more luminance from itself, and it starts

giving Sound. The Sound that we hear is from the soul. The Sound and the Light, both come out from the soul. So, as it progressively moves upward, it eventually loses all these three coverings and comes back into its essence of Light and Sound at Par Brahm.

Soth poth mein maaya naahi,
Wahaan prem hi prem rahaan.
Wah bhandaar prem kaa bhaari,
Jaaka aadhi na anth dikhaan.

He says, "Now, the soul, wheren it is encased in this physical body, it is completely deluded by Maya. It is completely under the influence of Maya. So, it has forgotten about itself altogether." If someone asks you as to who you are, then we never think or talk in terms of the soul, we always refer to the body. Because we have completely forgotten our True Home and our True Father.

So, when that soul goes above, goes to the higher planes, it goes to Par Brahm, the effective Maya reduces substantially. And thereafter, when it goes to Sach Khand, the effect is altogether removed. So, it comes into its very own essence of Light and Sound.

Binaa sant pahunche nahi koyee,
Satguru sant kiyaa asthaan.
Prem bhakti ki aisi mahimaa,
Grahan karo yah amruth khaan.

Swami Ji Maharaj says, "This reality, this secret, is not known to others. It is only known to Saints. And They really know that this love and devotion is like a treasure of nectar." So, He says, "The Masters have believed in devotion, in love, and They have believed on what Their Masters have said. And by doing so, They have gone back to God Almighty." So, anyone who follows Their instructions, and does this with love and devotion, they will also be able to go and manifest God Almighty.

Thaathe pahile karo bhakti guru,
Peeche paao naam nishaan.
Aarath kar kar guru rijhaao,
Paao un se prem nidhaan.

He says, "The first step on this path of love and devotion is gurubhakti." What is gurubhakti? It is to manifest the Radiant Form of the Master. And that is the true first step on this path of devotion. Because if we do not do this first step, we do not manifest the Form of the Master, then it is impossible to go further up. Because it is only with the Grace of the Master, and His handholding, that we can go further up.

And how do we do this gurubhakti? We do this by listening to Satsang every day, by doing our Bhajan Simran every day, and whenever we get the opportunity, we do selfless service. We do seva. So, by doing these three things, we are continuously cutting down our burden of karmas. And at some point, we will be able to go within. And when we go within, we will be able to manifest His Radiant Form inside.

So, once we have manifested His Radiant Form, we can say that our gurubhakti is accomplished. We have been able to successfully do our gurubhakti.

And after that, there is Naam bhakti. Because at the higher level, with the Grace of the Master, He will manifest the Naam, He will manifest the Holy Sound Current. And then we will do the devotion of the Sound Current.

After that, it is the Door of Salvation. And from there, it is Sat Purush. It is Sat Lok that we will eventually go to, with His help.

Aarath kar kar guru rijhaao,
Paao un se prem nidhaan.
Radhaswami kahat sunaayi,
Milaa tujhe ab bhakti dan.

Radhaswami.

28

Meditation Talk
10 Jan 2024 — Morning

The Path Shown By The Masters Should Be Followed As A Routine, And We Should Do Meditation And Listen To Satsangs Every Day

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Some of you who have come and are attending this program will be leaving shortly. And I'm saddened by your departures. But I'm happy that you participated in this program and got the benefit from this program. I pray to Sant Ji, I pray to Maharaj, that He will extend Grace upon all of you so that all your love and affection and devotion which you have will continue to grow.

So, He used to always say, "If you have a hundred things, you leave that and sit for Satsang. And if you have even a thousand things to attend to, you sit for meditation." So, I hope all of you will go back to your homes and listen to the Satsangs, and continue with your meditations as a part of your schedule.

Ever since the Masters initiate us, They are sitting within in the form of Shabd. And whatever They say in the Satsangs, it is important for us to listen to what They have to say and internalize what They say.

So, you have developed that love and affection now with your meditations. When you go back, try to keep this schedule so that you can continue to do your meditations and listen to Satsang. Because, often, after going home, gradually we get again entangled in all our worldly things. And gradually, the love that we have developed for the Master, that reduces. And again, we completely forget the Master and get back to the worldly ways.

The purpose of this life is to manifest God Almighty. It is to do our devotion and develop that love for God Almighty and our Master. That is the true purpose of this life. Because every other thing that we do in our lives — we have been doing in previous lives as well. In different lifeforms also, we do this. So, this is the only differentiator for having been given this human life — that is to manifest God Almighty. And we should not forget that purpose.

If we had been given initiation earlier in any of our earlier lives, and had the opportunity to be in the company of the Masters, then we would not be sitting here.

So, the Path shown by the Masters should be followed. We should make it a part of our routine and do meditation every day and listen to Satsangs every day.

If some of the sevadars, while doing their seva, have hurt your feelings — anyone's feelings — then, on behalf of the sevadars, I request you for forgiveness. Because, when you go back home, do not carry any bitter feelings. You should go back in a happy state.

I have told this earlier also, that all of you should refrain from any kind of dealings here with the Indian sangat. If someone asks you for something to be given, or some resources or monies to be given, then you should not do that. You have come here for doing your Bhajan Simran. And any such transactions, that has an effect on the mind. And then, it disturbs us and we are not able to do our meditations also. So, all of you must refrain from all of that. Whether an Indian asks you, or whether you feel like giving, I think all of you should refrain from doing any such thing.

I have never asked for a single penny from any one of you. And with the Grace of my Master, this ashram is going on very well, with His Grace. And we have no need for any donations, and I have never ever expressed the need for any one of you to give any kind of donation at any point of time.

So, if there is anyone who tells you or requests you on my behalf, or on his behalf, then you should not accept that request.

So, you take out all those thoughts and don't get distracted by any such thing. You should focus on only your meditation. You should do your Dhyan Bhajan Simran, and listen to Satsangs. That is the only thing that you are supposed to be doing.

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The time is good, so let us make the most of it. Let us close our eyes and sit for meditation.

29

SATSANG

10 Jan 2024 — Afternoon

The Only Foe That We Have Is Our Own Mind — All The Other Souls Outside Are Our Brethren — There Is No Enemy There — The Only Enemy Is Our Own Mind

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The paathi sings the Bani of Sant Swami Ji Maharaj...from the book: Sar Bachan Chand Band - Guru and Naam Bhatkii, Shabd duusaraa

Guru ka dhyaan kar pyaare,
Binaa iske nahi chhutanaa.
Guru ka dhyaan kar pyaare,
Binaa iske nahi chhutanaa.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "Do the contemplation of your Master. Just as it important to do Simran, it is equally important to contemplate on the Form of your Master."

We are currently outwardly focused and the whole world is contemplated in our mind. We have the picture of the whole world contemplated there. And the purpose of Simran and the contemplation of the Master is so that we can get inwardly focused.

Inside, there are four processes that are always going in our mind. Our thought processes can be broken down into four parts. The head is the mind, the first part, which throws up a thought. So, we get a thought, and then, the second process starts, which is the intellect. It starts rationalizing that thought, thinking about the thought. And the third is our faculty of contemplation — chit. So, the chit has pictured everything that we have seen. So, whatever we have seen — like a camera — it has pictured everything.

So, the moment we start rationalizing on the thought, the chit immediately pictures out, puts the image of what we are thinking and visualizes that. So, our faculty of visualization immediately starts.

So, the first, the thought comes up. And then, our intellect starts thinking about it. Then our faculty of contemplation starts picturing it. And after that, it is the ahamkar,

the fourth process, where we start internalizing that — whatever we have thought and we have pictured, we start applying it to ourselves.

The Five Holy Names that have been given at the time of initiation; those are the names of the Lords of planes above. They have never been incarnated in this world. And They are very pure.

So, the contemplation of the Master is equally important. Like our process of thought, and then the rationalization, is cut off by the Simran by repeating the words. And the contemplation of this world outside is cut off by the contemplation of the Master. That way, we start going within. Because of our karmas, because of the burden of karmas, and because of how much we are scattered outside in this world, we are not able to contemplate very clearly on the Form of the Master.

Sometimes we contemplate His face, sometimes His turban, sometimes His hand, sometimes His feet. So, like that, the contemplation keeps on changing and the images keep on changing. That is because we have not yet got that refinement in our mind. And that refinement, or that purity, we will get only when we keep doing the Simran and purifying the mind. Because our burden of karmas also is reduced and the mind becomes purer.

The Form of the Master is also very pure. So, that way, contemplating on the Form of the Master and doing the Simran, both are pure forms, and we are cleansing the mind as a result.

Our Masters may have left Their physical body here, and it may have been many years since They have left Their physical body. So contemplating on Their Form may be difficult. So, we should not get worried in that case. We should continue to do our Simran. When we keep doing our Simran, gradually, we will be able to get the image of our Master, get the contemplation of our Master, and then it will become still.

So, gurubhakti, or the devotion of our Master, is the first and most important step for us to go back to God Almighty. It is like our boat, the Naam, is ready. The soul is ready and sitting in the boat. And the boat is also ready. Naam is ready. The Sound Current is ready. But we have not yet manifested the Radiant Form of the Master. We have not yet manifested the Boatman. So, as long as we do not have a Boatman, that boat is not going to ride the wave of Naam and go back to God Almighty. So, the first step is to manifest the Radiant Form of the Master.

So, we should listen to Satsang every day. And we should spend more and more time in our meditations. We should do our Bhajan, Simran, and the contemplation of the Master. When we keep doing it continuously, without a break, then the Master will

shower His Grace and He will manifest within. Our duty comes to an end when we manifest the Form of the Master. After that, it is His duty to take us further.

The power of contemplating on the Master is so strong that, if we are able to just contemplate on the Master, we do not need to do Simran or any other thing. If we have love for the Master, we have faith in the Master, and we have the pangs of separation from the Master and God Almighty, then just by continuously contemplating on the Master itself, we can go to the Tenth Door.

When we have that love for the Master, we have the pangs of separation from the Master, contemplating on the Master itself, can get us to that Tenth Door. We have to have that faith in Him. We have to have that love in Him. We have to have those pangs of separation. When we have those pangs of separation, and we feel that we are not being able to meet the Master, and we have that very burning desire to meet the Master — that burning urge to manifest the Master — then just the contemplation itself will take us to Him. That distance which now seemingly is so far — we are feeling that it is too far a distance for us to do our meditation and manifest Him — that distance will reduce. The main thing is the Master. Everything is about the Master. So, if we develop that love for Him, then that distance becomes very short.

The Masters have said, "Getting that love for the Master developed within us is very difficult. But it is also very important. Because without developing that love and affection for the Master, we will not be able to get our work done."

The path of Simran and contemplation of the Master is a long one. But if we see the gurumukhs, we see the Saints, They have been able to develop that love and develop that ultimate faith in Their Master. And that is how They have shortened that distance — being able to cry for the Master and have very strong pangs of separation from the Master. That way, They have been able to go within much faster.

When we lose some material thing in this world, or if we are bereaved with some of our loved ones leaving us, then we cry a lot for them. But do we ever remember that we have cried like this for the Master?

So, till we develop that love for the Master, that distance becomes long for going and manifesting the Master.

Guru ka dhyaan kar pyaare,
Binaa iske nahi chhutanaa.
Naam ke rang mein rang jaa,
Mile thohi dhaam nij apanaa.
Guru ki saran dhrud kar le,
Binaa is kaaj nahin saranaa.

When we do that, we contemplate on the Master and we do our Bhajan Simran and go within and we manifest the Radiant Form of the Master then, with His Grace, He gets us to have the Darshan of Jyoti. And He manifests the Holy Sound Current. And once that mind and soul get connected with that Holy Sound Current, then the burden of karmas that is being carried by them for millions of previous lives, all that — in an instant — gets washed away.

So, once that Holy Sound Current is manifested, the soul and the mind ride on that Holy Sound Current, along with the Master. And then there is a requirement of both Light and Sound.

The Sound gives the direction, and the Light gives the way, the path, to see the different planes that the soul and the mind are moving through. And then, in the contemplation of Naam, the contemplation of the Holy Sound Current, the soul goes to the higher planes, along with the Master.

So, Swami Ji Maharaj says, "Develop that steadfast faith and surrender in the Master and have that love and affection towards the Master." That is developed when the Holy Sound Current is manifested. Because once that is manifested, the outward reality of this life and the world around us is immediately known to us. And the soul starts getting the pangs of separation from God Almighty – the true pangs of separation from God Almighty — and it starts going within.

So once there is that surrender to the Master — there is that love and affection for the Master — one sees this whole world like a box of garbage. All these relationships, all the houses, bungalows, mansions, all the status, money, wealth, all of this is like nothing but a box of garbage to that soul. And then, that soul develops the true love and surrenders to the Master. And without that kind of a love and affection to the Master, that kind of surrender to the Master, this work is also not going to be done.

So, Swami Ji Maharaj says, "Make that love and affection firm. Be resolved in that love and affection and in the surrender to the Master. When you have such unfailing love and affection to the Master, then the Master takes us back to our True Home."

Guru ki saran dhrud kar le,
Binaa is kaaj nahin saranaa.
Laabh aur maan kyon chaahein,
Padegaa phir tuje denaa.

Swami Ji Maharaj says, "You accept the Will of God Almighty. You accept the Will of the Satguru. And be happy and content in whatever is given out to you as per your own fate deeds. So, you be happy and content in that."

Anything that we desire, beyond what is fated for us, and beyond what is as per our preordained karmas, all that is like a debt. We incur debt when we desire all those things which are beyond what is fated for us. And if we take that debt, then we have to return that debt.

So, if we see the life of Ravidas Ji, He was a cobbler by profession. And He was a fully attained Saint. So, it was not difficult for Him to ask for any more wealth in this world. But He did not. He was happy in the Will of God.

And likewise, if we see the life of Kabir Sahib, He also was a weaver. He used to weave silk cloth. And He also had a life. There was poverty in the life that He went through. But yet, He never asked for more. He always was happy and content in whatever He was getting. And His prayer to God Almighty was always, "Just give me enough so that none of my family members go hungry. And those people who come to visit, those sadhus, those Godmen who come and visit me, they also don't go hungry."

When we come to the Tenth Door, for anyone who has opened the Third Eye and come to the Tenth Door, for him, he gets all these mystical powers. He gets the riddhis and siddhis. These are seven mystical powers and nine types of lakshmis, which give different types of wealth. So, these immediately come under the powers of a person whose Tenth Door is open. But people – the satsangis – who come to that Tenth Door do not use these mystical powers.

So, the Saints are always happy and content in the Will of God. And They have all the mystical powers. They have all the powers that can get them any kind of wealth that They desire. But They do not make use of any of these mystical powers. Lakshmi also, she cleans Their doorstep. But yet, They do not use Their powers of all of these riddhis-siddhis.

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One of the disciples of Sawan Singh Ji Maharaj was Bhai Mastana. He was a contemporary of Kirpal Singh Ji Maharaj and Somanath Baba Ji, around the same time. He came from the northern parts of the then undivided India, which is now part of Pakistan. So, He was also a great meditator and Sawan Singh Ji Maharaj told Him, "I am making you the king of Rajasthan."

Rajasthan was all desert. There were no canals also at that time. So, He came and He did the preaching of Sant Mat in Rajasthan. And He did a few odd things. He used to build houses, beautiful houses, and then, He would destroy those houses.

So, He would just construct them, and then break them down. And all the workman or the engineers who would come and work for that, He would tell them, "You you

build a dune of sand. Collect the sand together, and you ask for how much you require for having worked for making those houses and all."

So, everyone would imagine whatever remuneration they wanted. Some would collect a little sand — some would collect a lot of sand in anticipation. So, that way, whatever they collected, they would get their reasonable remuneration under that sand. So, that was a unique thing that He would do. And everyone would get paid like that. And the money would appear, and everyone was paid for their effort. And even if someone had collected a lot of sand, he would still get how much he deserved for the work he had done.

So, that way, once it so happened that He built a very beautiful bungalow. It was like a glass house. And it was very very pretty. The engineer who constructed it went to one of the Marwari* merchants there, and he told that Marwari merchant, "Look, this landlord, that is Mastana Ji, there is something wrong with his mind. He keeps constructing and destroying this. Now, I have constructed this beautiful, very beautiful house, a bungalow, it's a glass house. And it's very very strong — with a very good foundation and everything. So, I hate to see this broken down. So, why don't you go and take a look? And, if you like it, you buy it from him before he breaks it down."

** Marwari refers to a unique community in western Rajasthan, who speak Marwari, a dialect of Rajasthani, and are well-known for their business acumen nationally and internationally*

So, that Marwari came and he saw the house, and he was also very very impressed with the house. And then he went and met Mastana Ji, and he told Mastana Ji, "Look, I have heard that you construct houses and then you break them down. This is a very beautiful house and I really like it. So, can I buy it from you?"

So, Mastana Ji looked at him, and then he shooed him away. He said, "Get out of here!" He told him, "Look, leave this place right away. Get out. Because you are seeing this man-made house and you are so worried that it is going to get destroyed. And this body of yours, which has been given by God, you are destroying it like that, and you are not even bother about it! So, you just get out of here." And then He broke the house down.

So, such were some of the disciples of Sawan Singh Ji Maharaj also, that They had all these powers. Now, the government was also curious as to how He generated the money. Because that news that he had a lot of money spread across. And people would talk about it, "He has a lot of money, a lot of wealth, and He's distributing it."

So, there was an income tax raid also on His house. People raided Him to see how much money He possessed — what was the wealth He had? And when they opened

the cupboards and searched all His house, they did not find even a single rupee. They just found clothes, and that's it. There was nothing else.

So, like this, the Saints have all the powers. They can do anything, but They do not use such mystical powers.

They are happy in the Will of God. They are happy in the Will of Their Master, and however Their Master tells Them, They are very happy and content to live in that way.

Karam jo jo karengaa tu,
Vahee phir bhoganaa bharanaa.
Jagat ke jaal se jyon thyon,
Hato mardaanagi karanaa.

He says, "The essence of this world is karma. And that is the basis on which this whole cycle of karmas — and this whole cycle of the world — is moving. So, whatever deeds you do — whether they are good deeds or bad deeds — you have to come back to redeem those deeds."

So, if you have done any bad deeds, and you have done a lot of bad deeds, then the Lord of Judgment also sends you to hell to redeem those deeds, to pay for those bad deeds. And the angels of death, when they come, they also mete out the punishment according to the kind of deeds that jiva has done in this life.

The essence of this world is karmas. So, whatever one does, one has to come back to redeem those deeds.

Within us, we also have all the hells. They are also situated within us – just like the rest of the Path. So, when we come to the Tenth Door, we also see that there are two paths — one going to the left, and the other going to the right. The path to the left is of a darker shade, and is darker. And the path going to the right has more luminance. It is white. And therefore, even Swami Ji Maharaj has said, "When you come to that point, where you see the two paths, you leave the dark side. You take the one which has more luminance. And take that white path and go within and follow that path.

On the left side, there are twenty-seven different types of hells. And when the punishment is meted out, when all the punishment in different hells is meted out, then the jiva goes to the twenty-eighth — which is called Pitra Lok. And in the Pitra Lok then, on the basis of the karmas, the burden of karmas that still continues, he is sent into the 8.4 million lifeforms.

In this world, the karma is of essence and, as you do your karmas, you have to come back to redeem all of these karmas. And it is because of those karmas only, the souls are all suffering. They are suffering because of the past karmas that they have done.

And God Almighty has given this opportunity of a human life to you. That is an opportunity given so that you can rise above this ocean of life and death and get out from this cycle. So, if you come into this lifeform as a human, and yet you don't do the main purpose for which this life has been given to you, and waste it in doing the same worldly things, then you will again have to bear that burden of karmas which you build up.

God Almighty has created everything that we see in the world outside. Everything is there, contained within us. So, God Almighty has created that entire Creation inside of the human body. And He is also residing there Himself.

So, this is a priceless human body that is given to us. It is not simply flesh and blood. But we do not understand the importance of this human body and we just fritter it away in doing very mundane karmas. We just fritter away our life like that and throw this body.

So, therefore, at the time of death, we have a lot of repentance and that is always agonizing. Because whenever we love something and we are deprived of that thing, then we feel hurt, we feel a lot of sorrow. So, the same thing happens at the time of death because we have spread our love in this world. And when we are deprived of that, at the time of leaving this body, we have to go through that agony.

So, therefore, the Masters say, "If you have to have the desires, then you should have the desires of Satguru, of Naam. Because all the other desires are going to cause you that repentance, cause you that sorrow. Because following those desires, you will come back into this world. And while leaving them, or being deprived of them, you will feel the suffering. So, therefore, you should have only the desire of Satguru, the desire of Naam.

Jinho ne maar man daalaa,
Unhee ko suramaa kahanaa.
Badaa bairee yeh man ghat mein,
Ishi kaa jeethanaa katinaa.

Then He says, "Those who overcome the mind, those who defeat the mind, they are the true warriors. They are the brave warriors. Because in our devotion, the only enemy that we face, the only foe that we have, is the mind."

So, if we overcome the mind, then all the powers, all the mystical powers, all of that comes under the power of that jiva.

The only foe that we have, the only enemy that we have, is our own mind. All the others, all the beings outside, are all souls. They are all our brethren from God Almighty. So, there is no enemy there. All of them are our loved ones. The only enemy that we have is our own mind.

So, the Masters say, "Don't listen to your enemy. Don't listen to your mind. Listen to the Satguru."

* * *

So, Bangali Babu, his story is very interesting. He was a stationmaster in Beas, and he was a bachelor. He used to work there. And when he saw people going to the Beas ashram, he would criticize them. He used to always not like people going to the ashram and doing all these things. So, he was a very strong critic of the ashram.

Now, it so happened that, on one such day, one of his superiors came to Beas and he wanted to go to the Beas ashram. And there was no one to take his luggage. So, Bangali Babu had to accompany him, take his luggage, to Beas ashram. And when he went there, he also heard the Satsang. And once he heard the Satsang, then that affected him also and he was also transformed. He got initiated — he took initiation — and all of that, and he used to always have this repentance of why he used to criticize people so much earlier.

But he heard Sawan Singh Ji Maharaj saying, "One has to control the mind. One has to overcome the foe — which is the mind."

So, the way, the method he adopted was, he had one servant — one attendant. And that attendant used to cook his food. So, when he would finish his duties in the evening, he would go back at around seven o'clock. So, he had instructed his attendant that his food be kept ready in a plate, and after that, the attendant could go and rest, and that plate should be left for Bangali Babu.

So, once he would go home after his duties, he would bathe, and then he would sit in front of the plate. And then he would tell his mind, "Now, we'll sit for meditation. If you get properly concentrated – if I am able to get that good concentration of the mind — then I will allow you to eat. I will give you food. If you don't, then for such time that you do not concentrate, you will not get food."

That way, he had made it a point. And every day, he would sit for meditation like that. So, sometimes, he would get that focused attention and concentration in an hour or

two hours. Sometimes, by 12:00 in the night, sometimes even by 3:00 AM in the morning, and sometimes, the whole night, he would not get any focus.

So, when he would not get any focus the whole night, then he would not eat. He would take that food and give it to the cow or buffalo. And then, drink tea and go to the office the next day.

So, it took him nearly a year, one year, to overcome his mind. And by the end of the year, he was able to sit for long hours of meditation. And then, his soul could withdraw and he opened the Tenth Door.

So, that took him one year to do all this. And once, in a bhandara Satsang, Sawan Singh Ji Maharaj was also quite old by then, and after the bhandara Satsang, He called Bangali Babu to come to the stage and talk. And He gave the mic to Bangali Babu, and He told Bangali Babu to explain how he had been able to overcome his mind.

And then, Bangali Babu related everything. And he told that it nearly took him one year to overcome his mind. And so many days, he had to go hungry as a result. But he continued to remain steadfast in his war on his mind. And finally, at the end of the year, he was able to overcome it.

So, all this is explained, and there is a chapter on Bangali Babu and how he overcame the mind.

* * *

So, therefore, one has to overcome the mind on this path of devotion. Even if we see the rishis and the munis, why do they go in the jungles, or why do they go in the hills, or mountains, to do their penances or their pranayamas and other practices? That is because, if they remain secluded like that, then they do not see the things — see the world outside — and therefore, their mind doesn't disturb them so much. Or they do not eat outside, and they only stay on roots and leaves and things like that so that they are able to try and control their minds. So, all this effort that they do is also to gain control of the mind by going and doing all these kinds of austerities. And that is what the fight is about. It is not anyone outside. It is a fight with our own mind.

So, that is what we have to do. We have to overcome the mind. We have to be very attentive to what the mind is doing. And we have to constantly make an effort to overcome the mind. Because, left on its own, it will never allow you to do the devotion. It will always keep you distracted in this world.

Now, you can observe that we have been listening to so many Satsangs. We have been coming and attending so many times. But the moment we go out from here, the mind

becomes very powerful. It immediately overcomes us. Everything that we have heard from the Master is left in this hall.

So, that is the power of the mind. You have to be very attentive to the behavior of the mind, and you have to overcome that.

So, therefore, you have to follow the Teachings of the Master. You have to listen to what He is saying. Because, by doing so, you will be able to transform from being a human being to being a God. So, this is not a small thing.

And Swami Ji Maharaj, in the Bani, says, "Forget everything else. Just be behind the mind. Just make sure you overcome the mind. All the other things will fall in place on their own."

Pado tum isahee ke peeche,
Aur sabahee jatan tajanaa.
Guru ki preeth kar pahile,
Bahuri ghat shabad ko sunanaa.

Swami Ji Maharaj says, 'Fall behind this mind. Change this mind and try to overcome this mind. And having done that, then there are two things. One is, surrender to the Master – have full faith in the Master. Have love and affection towards the Master. And the Holy Sound Current, which is coming within, you pay attention to that Holy Sound Current and merge with that Sound Current."

Guru ki preeth kar pahile,
Bahuri ghat shabad ko sunanaa.
Maan do baath yah meree,
Karein math aur kuch jatanaa.

So, Swami Ji Maharaj, His Bani is very very simple and straightforward to understand. He says, "Do the two things. One is, you surrender to the Master and have your love and affection for the Master; and second is, you connect your soul – you connect your soul to that Holy Sound Current within."

Maan do baath yah meree,
Karein math aur kuch jatanaa.
Haar jab jab jaay man tujh se.
Chadaa de surath ko gaganaa.

Swami Ji Maharaj says, "When you fight with the mind, when you try to overcome the mind, with the surrender to the Master and trying to listen to the Holy Sound Current, when you do this, when you have that love and affection for the Master, you will

gradually overcome the mind. And once you overcome the mind, you will rise within. You rise within and get connected to the Shabd inside."

The soul is the daughter of God Almighty. She is very pure. She has no caste. She has no creed. And she is pure and she is the essence of God Almighty. So, given an opportunity, the soul will immediately go back to God Almighty. The only thing holding the soul back here is the mind. The mind is the only impediment stopping the soul from going back to God Almighty on its own.

And when, Kal had asked for all these souls to come into this world. At the level of Brahm, he tied a knot of the mind — that is his own essence — with the soul. And thereafter, the mind is always tied together with the soul.

So, the mind is not a small entity. It is the owner of all the three worlds. So, all the gods and goddesses, all the rishis and munis, everything is under the control of the mind. And it is not an easy task to get out, get away from the bondage of the mind and to untie this knot. It can only happen in Brahm. And it cannot happen on its own, because everything that is taught, all the scriptures, and everything under the realm of Kal, is limited up to Brahm. So, the soul cannot reach out beyond the Brahm without the Grace of the Master. Only with the Grace of a fully attained Master, the soul is able to move out of the Brahm and go into the Par Brahm – and then untie the knot with the mind

So, when the mind comes to the Tenth Door, the mind itself first realizes that it is not all these vices, it is not all these indriyas, and it is different from all of these. And it understands its own essence, that it belongs to the Brahm. It is not this body. It is not these senses. And it is the essence of Brahm itself. So, it becomes very keen to go up. And then, it helps the soul to quickly rise so that it can also go back to Brahm.

So, only when the mind comes in contact with the Holy Sound Current, it realizes this truth and it immediately becomes ready to go up to Brahm, its true essence. And it kicks away all these worldly desires and all this world outside. That happens when it is able to get out of desires.

So, so long as we have desires, we will never have peace. So, only when the mind gets in connection with the Holy Sound Current, it kicks away all the desires of this world. Only then, we can say that we have got true peace.

So, when the mind comes in connection with the Holy Sound Current, it realizes that it is the essence of Brahm. And after that, it wants the soul to go up. So, the soul — in the company of the mind — starts going up.

So, that same mind, which is an enemy today — which is completely discouraging us from going within — becomes a friend. And then, it motivates the soul to go inwards. And once they go to the Brahm, there, the knot between the mind and the soul is opened. And then the mind then resides in its own true essence at the Brahm level. And the soul gets free from the mind. And, after that, the soul moves alone, along with the Satguru, to go back to God Almighty.

Haar jab jab jaay man tujh se.
Chadaa de surath ko gaganaa.
Aur sab kaam jag jhootaa,
Tyaag de isahee ko gahanaa.

So, He says, "All these attachments outside, all this material wealth, these relationships, everything that is holding us back here, and all the entanglement here, should be sacrificed. It should be left behind. Because you do not belong in this world. Your True Home is God Almighty, Sach Khand. And that is your True Home."

So, you sacrifice all your attachments and desires for this world and prepare to go back to your True Home.

* * *

So, the story of the soul is something like this. She is a princess of very high order, and instead of marrying a prince, she has married a sweeper. And with that sweeper now, she is also sweeping, and she is also engaged in the cleaning. She is also engaged in carrying baskets of filth, because she is married to that husband who is a sweeper.

So, it should have been that she should have married a prince and she should have lived happily in a kingdom. And that is what the essence of the soul is. She is an essence of God Almighty. She is the daughter — or the son — of God Almighty. And, rightfully, she should have been in that bliss. But instead, she is here with the mind.

This soul is all pervasive. It is the ruler of the three worlds. But today, in the company of the mind, it has become a beggar in this. It has become a pauper. And someone who could have given to these three worlds, is now begging for a living here.

Aur sab kaam jag jhootaa,
Tyaag de isahee ko gahanaa.
Kahein radhaswami samjhaayee,
Gaho ab naam ki saranaa.

So, Swami Ji Maharaj, at the end of the Bani, says, "Now, you surrender to the Naam. You become and manifest the Naam and surrender to the Naam."

Aur sab kaam jag jhootaa,
Tyaag de isahee ko gahanaa.
Kahein radhaswami samjhaayee,
Gaho ab naam ki saranaa.

Radhaswami.

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Closing Talk

10 Jan 2024 — Afternoon

We Should Refrain From Anger Or Envy Towards Each Other — These Are The Tools Kal And Maya Use To Discourage Us From Our Devotion

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This first program of ten days has come to an end with this bhandara — and the bhandara lunch after this. So, I'm happy to see all of you who have come here and attended this program and strengthened the Grace of this program. And I pray to the Masters that They shower Grace upon all of you, so that your love and affection towards Them and your devotion towards Them increases day by day, and you are successful in your devotions.

When you go back also, make it a point to listen to the Satsangs. And you can attend group Satsangs which are held near you, or you can even listen to the online Satsangs that are there. But make it a point to listen to the Satsangs so that this love and affection, this devotion that you have built, continues.

So, listen to the Satsang every day, and do your meditations. Do your Bhajan Simran every day. Have mercy on your soul so that your soul can get free from this ocean of life and death. You can get free from this, and then the soul doesn't have to come back and suffer again in another life and go through the ordeal of that life.

So, this mercy, you will have to have on your soul yourself, nobody else is going to come and extend that mercy on your soul. You'll have to do this yourself. And therefore, you'll have to do your meditations every day and do your Satsang, listen to the Satsang, every day.

If we don't listen to the Satsangs and do the meditations every day, then gradually, the mind overcomes us and makes us entangled again in this world outside. And then, it takes us away from the devotion.

So, therefore, we have to make it a point to listen to the Satsangs and do our meditations, without fail, every day.

We should encourage and we should extend hospitality to the satsangis who come to visit us. And we should treat that satsangi as if the Master has come to our home. So, we should have that love and affection towards each other. All the satsangis should have that love and affection towards each other. Because the way you look at the other satsangi and the hospitality that you extend, that will have an impression upon yourself. That is how the Master will also extend His Grace upon us.

We should refrain from anger or envy towards each other, because these are the tools of Kal and Maya — to discourage us from our devotion. And if we carry that anger towards each other, or carry that envy or ill will against each other, then that affects our meditations.

When we love each other, then that love grows within us. And that same love will help us, even in our devotion. When we go to God Almighty also, it is that same love that will help us.

So, it is my humble appeal to all of you that, when you go back, all of you should listen to Satsangs without fail, and do your meditations without fail.

GLOSSARY

Aarti

Hindu religious ritual, part of *puja*, in which light from wicks soaked in *ghee* (purified butter) or camphor is offered to one or more deities by circulating an *'Aarti* plate' or *'Aarti* lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the *Guru*

Adi Naam

The original expression of the Sound Current or *Naam* from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ahalya

Wife of Gautama Rishi, created by *Brahma* with impeccable beauty; varied stories from the *Puranas* and the *Ramayana* exist regarding her seduction by *Indra* and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi

Ahamkar

One of the constituents of the four-petaled lotus of the *antahkaran*; lit. “I-maker”, faculty that identifies the fluctuations of *chit* with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Akbar

Mogul Emperor (1556-1605); third ruler of the Mughal Dynasty; known as King Akbar the Great; held court in Delhi, Agra, Fatehpur Sikri, and Lahore; known for his religious tolerance

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Aligarh

City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Allah

The Arabic name for God Almighty used by Arabic-speaking religions; in Sufism terminology, refers to the Regent of the First Spiritual Region

Allah Hu

Statement giving praise to God (*Allah*); Persian term for *Onkar;* in Sufi terminology, refers to the Regent of the Second Spiritual Region

Anaami

Highest of three purely spiritual realms above *Sach Khand*; lit. "Nameless"; also called *Radha Soami Dham*; home of *Anaami Purush*

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

And, Anda
Astral Realm; lit. "Egg", second subdivision of *Brahmand;* lies between the Physical Plane (*Pind*) and the Causal Plane (*Brahm*); contains the regions of all gods and goddesses

Andhra Pradesh
State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang
Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Angad Dev Ji
Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Apan vayu
One of five *pranas* or vital airs; controls eliminative functions (excretion, urination, menstruation) and the downward and outward flow of energy in the body

Arjan Dev Ji
Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Arjuna
Main character in the *Mahabharata*; third eldest of the Pandava brothers and son of *Lord Indra*; won Draupadi in combat; married to her together with his four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Ashram
Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Ashvamedh Yajna

"Horse Sacrifice"; ancient *Vedic* ritual, where a stallion is selected and left roaming, accompanied by a group of at least hundred warriors; [Whosoever challenges the authority of the king, who has sent the horse, has to fight with his warriors. After one year the horse is guided home. The horse and some other animals are then asphyxiated and a specific ritual is performed to give birth to the new king.]

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bade Maharaj

Lit. "Respected elder great king"; also, "Big" or "Grand"; term of reverence expressed by Somanath Baba Ji for His Master, Sawan Singh Ji Maharaj

Baji Rao II

Peshwa monarch; (1775-1851); younger brother of Tulsi Sahib; last Peshwa of the Maratha Empire

Bajra roti

A flatbread made of pearl millet flour

Bal

Using one's strength to do harm to others

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Banyan

Outer garment of clothing

Barkhurdar

The word *barkhurdar* traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc; the literal meaning of this is – "a very sensitive, obedient person, a sweetheart", a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or *supari,* is eaten as an aftermint or eaten along with betel leaves after meals.

Betta Ashram

An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, *ghee*, mangoes, and Indian spices

Bhai

Brother, spiritual brother

Bhai Bela

Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his *Guru* while tending to the *Guru's* horses

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh *Guru* lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of *Kal*, but Bhai Manj asked only for the *Guru*. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into *Surat Shabd* Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhaji

Fried snack; vegetables dipped in a gram batter and then deep-fried; also, *pakora*

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bharthari

Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bishan Das Ji

Disciple of Amolak Das in the *Udasi Mat* of two *Shabds*; first Master of Ajaib Singh Ji prior to his full initiation into *Surat Shabd Yoga* by Kirpal Singh Ji Maharaj

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulla Sahib

Sant from the 18th century (est 1693-1768); originally known as Bulaki Ram who lived in the Ghazipur district of Uttar Pradesh in India; Successor to Yari Sahib and in a lineage of Sant Mat Masters that includes Gulal Sahib, Bhikha Sahib, Gobind Sahib, and Paltu Sahib; illiterate and a potter by caste, He worked as a laborer and ploughman in the fields of His employer, Gulal Singh, whom He eventually initiated and made His successor

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chapatti

Unleavened Indian flatbread made from a kind of durum wheat flour (*atta*); also, *roti*

Chappal

Sandal; open-toed shoe

Charan Singh Ji

Param Sant; (1916-1990); grandson of Sawan Singh Ji Maharaj; served as head of Radha Swami Satsang Beas after the passing of Maharaj Jagat Singh Ji

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into *Surat Shabd Yoga*, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His *Gurumukh* disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chatrik

A bird often mentioned in the Hindu scriptures that only drinks rain during the period of the *Swati Nakshatra*

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chhal

The act of being deceitful

Chit

Awareness or consciousness, comprehension; one of the four parts of the *antahkaran*, the faculty to visualize in our mind

Chittor

City in India (Chittorgarh) in the state of Rajasthan; Mira Bai was known as the "Queen of Chittor"

Chudamani

The second son of Dharam Das Ji Who continued the *panth* of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Chutney

Spicy Indian condiment made with fruit or vegetables

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "*dacoity*" is the anglicized version of the Hindustani word "*ḍakaitī*", meaning "armed robber"

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Dal

Dried pulse made from lentils, split peas, or various types of beans

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or *nads*, referring to from ten to twenty different inner sounds resonating from *chakras* below the Eye Center that can be heard within; [The *Das Vidhi Nad* sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the *Anahad Shabd*, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Daya

Mercy, compassion, grace, opposing force to the law of *karma*

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, *Sat Purush*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das

Saint; Soul that was pursued through four *yugas* by Kabir Sahib to ensure his salvation, as told in the *Anurag Sagar*; prophesized to be followed by forty-two incarnations of subsequent Masters

Dharam
Guidelines for religious and social obligations for living a virtuous life; also, *Dharma*

Dhyan
Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Durga
Goddess; most popular form of goddess *Devi*; in her form as *Durga,* she is not associated with any god and can display benevolent as well as wrathful aspects; within *tantric* traditions, she is called *Shakti*; mostly depicted as the slayer of the buffalo demon *Mahisasura*

Duryodhana
Eldest of the Kauravas, the one hundred sons of the blind king Dhritarashtra and Gandhari; crown prince of Hastinapur

Dwapar Yuga
"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka
City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir
Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Gandharvas
Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the *Apsaras*; guardians of the *Soma*; some are part animal, part human, usually bird or horse

Ganesha, Ganapati
Hindu deity; son of *Parvati* and *Shiva*; ruler of the sphere of creation at the *Muladhara* or root *chakra* at the rectum; identified with the *mantra* "*Om*"; revered as the god of wisdom and the remover of obstacles; source of the *siddhi* mystical

powers; distinguished by an elephant head with one broken tusk and protruding belly; also known as *Ganapati* ("Lord of Hosts")

Ganges River, Ganga
Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika
Prostitute (*veshyaa*) who was taken to heaven by *Vishnu*

Garuda
Hindu deity; the mount of *Lord Vishnu*, eagle-like; sworn enemy of the *Naga* serpent race; "devourer of snakes"

Gautama Buddha
Avatar; (est 558 – 491 BCE); ninth incarnation or *avatar* of *Lord Vishnu*, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghala Singh
Devotee of Sawan Singh Ji who plays a part in a story about losing his way in a forest and is saved by the inner *Darshan* of Sawan Singh Ji Who instructs him on the way back to safety

Ghee
Clarified butter

Gobind Sahib
Sant; (early 18th century); *Guru* of Paltu Sahib

Gobind Singh Ji
Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Gopi Chand
Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a *pundit* and was humbled in defeat

Guddella Ashram
Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Gufa, Gupha
A cave; a secluded cave for practicing meditation or austerities

Guna
Quality, peculiarity, attribute, property; the three *gunas* and their origins are: *sattva* (*Vishnu*), goodness, constructive, harmonious; *rajas* (*Brahma*), passion, active, confused; and *tamas* (*Shiva*), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru
Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Mat
Spiritual path of devotion to one's *guru*; path of *gurubhakti*

Gurubhakti
Devotion to the *Guru*

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Gurumukh shisha
Gurumukh disciple

Halvah
Soft sweetmeat or pudding made with ghee, sugar, and flour

Haridwar
City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Harijan
Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Hathras

City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Ida

One of three energy flows within the body (*Ida*, *Pingla*, and *Sushumna*); *nadi* associated with lunar energy, parasympathetic nerve system, controlling the left side of the body and the right hemisphere of the brain

Inaayat Shah

Muslim Saint; (1643–1728); *Guru* of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the *imam* of the Unchi Masjid

Indriya

Sense organs; the five *Jnanendriyas*, or senses of perception: eyes, ears, nose, tongue, skin; and five *Karmendriyas*, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jalandhar Yogi

Also known as Jalandhar Nath; Mahasiddha Jalandharipa (12th century); *guru* of Raja Gopi Chand

Jalhan Bhakt

Gurumukh satsangi who plays a part in a Paltu Sahib story disputing the efficacy of omens and auspicious dates and times

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva
Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jogiawala Gaon
Ashram of Tulsi Sahib, in Hathras

Jyoti
Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib
Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash
The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kak Bhusundi
Crow-like personage; teacher of *Garuda*; from the end of the *Treta Yuga*

Kal Niranjan
Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga
"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kalkari mahatmas
Incarnations of the Negative Power; *avatars* of the agents of *Kal Niranjan*

Kamaali
Daughter of Kabir Sahib

Kamandal
Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the *Kamandalataru* tree, or from clay, usually with a handle and sometimes with a spout; used by *yogis* to store water

Kamdhenu

Described in Hindu mythology as the 'mother of all cows' with the ability to grant all wishes and desires; also known as *Surabi*; one of the jewels obtained through the churning of the milk ocean

Kapat

Acting or posing as something which is outside of one's character

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karna

Suryaputra; one of the central characters in the *Mahabharata* known for great generosity and the only warrior capable of defeating Arjuna; son of the sun god *Surya* and the eldest son of his mother Kunti, who would later become the mother of the Pandavas; begotten with the help of a *mantra* given to her as a boon by Vishvamitra; when still very young, she abandoned him in a basket and he was raised by a chariot driver

Karunamai

Incarnation of Kabir Sahib in the *Dwapar Yuga*, the third of four *yugas,* the Copper Age; instructs Queen Indra Mati in the details of the Creation as described in the book *Anurag Sagar*

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic *Mahabharata*

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kunichuk Ashram

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in *Surat Shabd Yoga*

Kurma

First Son of sixteen Sons created at the beginning of Creation by *Anaami Purush*; provided the material for creation of the lower worlds by *Kal*; also known as *Kurm*

Kurta

Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut *kurta*, or its shorter version, the *kurti*

Lakh

Numerically 100,000 (one hundred thousand)

Lakshmi

Hindu goddess of fortune and wealth; wife of *Vishnu*; also called *Padma, Kamla, Shri*

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior *Dwapar Yuga*; fortress city of the demon Ravana; esoterically a reference to *Trikuti*

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three *'Loks'* are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Lungi

A long piece of colored cotton or silk cloth used as clothing, such as a skirt or loincloth or sash

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Kal

Form of *Kurma* whose abode is in *Maha Sunn*

Maha Sunn

Lit. "Great Void"; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. "Great King"; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Man Mat

A life path of mind devoted to pursuing worldly attainments — wealth, social status, etc

Maninder

From the *Anurag Sagar*, the name of *Gyani* (Kabir) during His incarnation in the *Treta Yuga*

Mansarovar

Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel’s that Mansur has ‘opened’ the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, “Mansur wishes to glorify his love for God in this way”. Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Masjid

Mosque, a place of worship for followers of Islam

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Maulvi

Title given to a Muslim religious scholar; Bulleh Shah was considered a *maulvi*; also *mawlawi*

Maya
Lit. "Illusion", Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mecca-Medina
Two Muslim pilgrimage sites located in Saudi Arabia

Melkunta
Village where Ram Singh Ji held first *Satsangs* in name of Sant Ajaib Singh Ji

Mewar
Region of south-central Rajasthan in India whose ancient capital was Chittorgarh; historical home of Mira Bai

Mira Bai
Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib
Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Muddas
A food staple; typically, a doughy rolled ball of *ragi*, a millet-like grain

Mudgal
Village near Guddella Ashram

Mukti
Act of liberating or redeeming the soul from the body

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Musa Peygamber

Prophet; (est 1391 – 1271 BCE); the Prophet Moses; 'Peygamber' literally means "prophet"; in Turkey, the Prophet Moses is sometimes referred to as "Peygamber Efendimiz"

Naam

Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan

Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Narayana

The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Nath Panth

Path of yogic tradition, devoted to Lord Shiva, which originated by Gorakhnath emphasizing tapas, tantras, and austerities; there are several streams or subdivisions of this panth, which also contain householders

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Nij Dham

Lit: "One's innermost original True Home"; the Fifth Plane; also called *Sat Lok* ("True Region")

Niranjan

Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. “Absorption in”; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Paan

A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Pahad Ashram

Mountain *ashram* of Baba Somanath Ji where Ram Singh was managing the *ashram* for four years; closely situated to Baba Ji’s present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the *yogi* Mahadevappa

Paisa

100th part of a *rupee*

Palanquin, palki

A means of transport, usually for one person, which consists of sitting in a boxlike litter suspended by poles that are carried on the shoulders of others; also known as *palkis* [Historically, they were one of the luxurious methods primarily used by the rich and noblemen for travelling; modern use of the palanquin is generally limited to Indian weddings, pilgrimage and temples using *palkis* to transport sculptured idols of their gods]

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the *Ramayana*; *Pamapapati* is another name for *Shiva* meaning

"husband of *Pampa*", another name for *Shiva's* consort; Estimated locations are, most probably, Pampa Sarovar near Hampi, where her *guru*, Rishi Matanga, lived at a place called Matanga Parvat; or a place in Kerala called Sabarimala, which seems also to be connected to Shabri

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic *Mahabharata*

Panni Gali

Street site of Swami Shiv Dayal Singh Ji's residence in Agra

Panth

Path or sect

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant

Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Parvati

Hindu goddess of fertility, love, and devotion; wife of *Shiva*; considered to be the gentle and nurturing aspect of *Shakti*, the great mother goddess

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Peshwa

Equivalent to a modern prime minister in the Maratha Empire, and later became the de-facto leaders of the Maraths

Pind

The physical plane; *Pind*, *And,* and *Brahmand* form the three worlds of *Kal's* creation

Pingala

One of three energy flows within the body (*Ida*, *Pingla*, and *Sushumna*); *nadi* associated with solar energy, sympathetic nerve system, controlling the right side of the body and the left hemisphere of the brain; also, *pingla*

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees

Pitra puja

A Hindu ritual performed where food is generally offered to appease ancestors

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. "Life"; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama

Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Prayag

Another name for the city of Allahabad in the state of Uttar Pradesh; site where the Ganges, her main tributary (the river Yamuna) and a third invisible underground tributary (the river Sarasvati) meet

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pul
Bridge; also, *pool*

Pundit
Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Punjab
State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus River that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana
Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri
Unleavened, deep-fried Indian flatbread

Pushkar Tirth
City in India; historical home of Brahmanand in the Rajasthan area

R. R. Singh
A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his *Simran*

Radha Bai
Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan
State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji
Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as "Rajjab Bani"

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of *Lord Brahma*; one of the three *gunas* with *satogun* and *tamogun*; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Rajput

"Lit. "Son of a king"; Member of the patrilineal clans of the Indian subcontinent; *Rajputs* ruled 'princely states' in north, west, and central India between the 6th century and the 20th century; Former *Rajput* states are found spread throughout India, including areas in present-day eastern Pakistan

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Riddhi

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of *Kubera's* wife (granting well-being) and one of the consorts of *Ganesha* [Wikipedia has *Buddhi*, *Siddhi* and *Riddhi* as consorts of *Ganesha*, given as gifts from *Brahma,* identified as "wisdom-*Buddhi*, spiritual powers-*Siddhi* and prosperity-*Riddhi"*] [There appears to be a lot of overlapping of qualities of

Riddhis, *Nidhis*, and *Siddhis* in supporting literature, so it is difficult to isolate specific qualities of *Riddhis* separately, other than to say they relate generally and primarily as boons of prosperity]

Roti
Type of Indian flatbread, another name for *chapatti*

Roza
A Muslim fast during Ramadan between dawn and nightfall; also called *sawm*

Rupee
Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari
Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand
Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadguru
Lit. "True *Guru*"; term associated with the Radiant Form of the Master Who connects the soul with the *Sar Shabd*; Advanced Soul with access to the Third Plane who assists with the inner guidance, or liberation, of souls; also, *Sadhguru*

Sadhu
Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahasdal Kamal
Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below *Trikuti*

Sahjo Bai
Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Saligram Ji
Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru's* name, Swami Shiv Dayal Singh Ji Maharaj;

Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi
Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sanchit karma
Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat
Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sankranti
Hindu festival celebrating the moving of the sun into a new sign, or *rashi*, at the beginning of a month in the sidereal solar calendar

Sannyasa
Lit. "Renunciation"; the last of four age-based life stages known as *ashrama* within the Hindu philosophy; a form of asceticism marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life

Sannyasi
Individual in *sannyasa*

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Bachan
Lit. "Words of Truth"; contains the fundamental teachings of the Saints as explained by Seth Shiv Dayal Singh, known as Soami Ji; put into written form by Rai Saligram

Sar Shabd
Lit. "Essential Sound"; manifestation of the Sound Current heard in *Par Brahm*

Sarvajeet

Pundit, scholar; a *pundit* who debated Kabir over the *Vedas* and *Puranas*; when he is defeated, he accepts Kabir as his Master

Sat Lok

Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Purush

Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, *Anaami Purush*

Sat Sukrit

Name of Kabir in his incarnation in the *Sat Yuga*

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satogun, satvic

Attribute or quality of truth, purity, harmony, benevolence; an essence of *Lord Vishnu*; one of the three *gunas* with *rajogun* and *tamogun*; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Durbar

An *ashram* of Baba Somanath Ji Maharaj at the outskirts of Bangalore; also known as Kengeri Ashram

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabad
Synonymous term with *'Bani'* as a reference to written Scripture by a Master

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shabri
Tribal woman who tasted and served berries to Rama in the epic "*Ramayana*"; female disciple of Matang Rishi

Shah Rag
Lit. "Royal Vein"; Sufi word for *Sushumna*, the central vein in the subtle body

Shastra
Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh
Title of veneration for an Arab or Mohammedan leader

Sheikh Taqi
Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His *Banis*

Shiva
Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Shudra

Fourth caste (*varna*) of Hindu society; defined as those who serve the other three *varnas*: *brahmins* (priests), *kshatriya* (those with governing functions), *vaishya* (agriculturalists, cattle rearers, and traders); menial workers

Shyam Rao

Original name of Tulsi Sahib

Siddhis

Miraculous powers obtained by means of *yogic* practices and granted by *avatars* to keep mankind subjugated to their own *karmas*; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from *satsangis*] Definitions of these eight *siddhis* vary slightly from different sources but, generally, they are: 1. *Aṇimā*: ability to become extremely small or invisible to external eyes; 2. *Mahima*: ability to increase one's body to any size; *Garima*: ability to increase one's weight as one wishes and become immovable; 4. *Laghima*: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. *Prāpti*: ability to obtain and create anything by merely wishing it; 6. *Prākāmya*: ability to fulfill the wishes of others; 7. *Iṣiṭva*: ability to attain all glories and lordship over creation; 8. *Vaśitva*: ability to subjugate others and bring them under ones's control [There are an additional ten secondary *siddhis* bringing the total to eighteen] Generally, they are: 1. *Aanūrmimattvam*: being undisturbed by hunger, thirst, and other bodily appetites; 2. *Dūraśravaṇa*: hearing things far away; 3. *Dūradarśanam*: seeing things far away; 4. *Manojavah*: moving the body wherever thought goes through teleportation or astral projection; 5. *Kāmarūpam*: assuming any form desired; 6. *Parakāya praveśanam*: entering the bodies of others; 7. *Svachanda mṛtyuh*: dying when one desires; 8. *Devānām saha krīḍā anudarśanam*: witnessing and participating in the pastimes of the gods; 9 *Yathā saṅkalpa saṁsiddhiḥ*: perfect accomplishment of one's determination; 10. *Ajñāpratihatā gatiḥ*: orders or commands being unimpeded

Sikhs

Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of *Lakshmi*; consort of Rama; adopted daughter of King Janak who found her while plowing for a *yajna*; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sunn

Plane above *Trikuti;* another name for *Par Brahm*

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Sushumna

Lit. “Gracious”; one of three energy flows in the body (*Ida*, *Pingla*, *Sushumna*); the central vein (*nadi*) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature; Muslim term for *sushumna* is *sharad*

Swami Bagh

Garden of Swami Ji Maharaj located at His *ashram* in Agra

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. “White Void”; situated above *Sahasdal Kamal* and below the lower part of *Trikuti*; region *Kal* went to after instructing *Maya* to create the three lower worlds; also called

Tamogun, tamasic

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of *Lord Shiva*; one of the three *gunas* with *satogun* and *rajogun*; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. “Loom, warp, weave”, or often simply “Treatise or exposition”, and hence, by extension “Principle, continuum, system, doctrine, theory”; “Tantrism, or *tantric* religion” refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a “magical” or “occult” orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word “to heat”; also, *tapasyaa*

Tilak, tika

Mark on the forehead, denoting the *Tisra Til*, the Third Eye

Treta Yuga

“Silver Age”, the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trikuti

Lit. “Three Mountains”; (*Mer*, *Sumer*, and *Kailesh*); home of the gods; lower part situated at top of the Astral and upper part constitutes the first region of the Causal Plane

Tukaram

Sant; (est. 1598-1649); poet and member of the Bhakti movement in Maharashtra; introduced Shivaji to his *Guru*, Ramdas

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the “*Ghat Ramayana*”

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaastu

Reference to architecture as a science

Vaid

An *Ayurvedic* physician

Vaikuntha

Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Vaishya

One of four castes (*varnas*) of the Hindu social order; originally, those in agriculture and cattle-rearing; later, as landowners, traders, and money-lenders

Valmiki

Maharishi; (est. 1st century BC); originally a *dacoit*; meditated for 10,000 years covered by a termite nest; author of the *Ramayana* in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht

One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vedanta

One of the six orthodox (*āstika*) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the *Prasthanatrayi*, a collective term for the Principal *Upanishads*, the *Brahma Sutras*, and the *Bhagavad Gita*; of more than ten schools of *Vedanta* identified by scholars, three schools viz. *Advaita* (nondualism), *Vishishtadvaita* (qualified non-dualism), and *Dvaita* (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vidura

Elder half-brother of Dhritarashtra and Pandu whose father was Ved Vyasa and whose mother was Sudri, a lady in waiting to the queens Ambika and Ambalika (mothers of Dhritarashtra and Pandu); having no royal blood, he was made adviser to the court of Dhritarashtra; considered an incarnation of *Dharam Raj* and thus connected to Yudishtira, who also is considered to be fathered by the god, *Dharma*; Vidur was noted for humility and serving Krishna a simple meal

Vijaywada

The second largest city in the state of Andhra Pradesh lying on the banks of the Krishna River; center for naturopathy

Vikramaditya

Emperor; (est 1st century BC); legendary king of ancient India; characterized in Indian history as the ideal king

Virata

King of Virata Kingdom, nowadays Nepal; held the Panadavas in his service for the last year of their exile in the *Mahabharata* story; his daughter Uttara married Arjuna's son Abhimanyu and their son Parikshit followed Yudhishtira on the throne

Vireh

Condition of feeling the pangs of separation from one's beloved

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic *rakshasas*

Yajnas

Various *Vedic* sacrificial rituals performed for different purposes by Hindus

Yama

Lord of Judgment; Lord of Death; *Dharam Raj*

Yoga

Lit. “Joining, uniting”; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogeshwar

A *yogi* who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yogjit

From the *Anurag Sagar*, the name by which *Kal* refers to *Achint* (*Gyani*) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises *Kal* for his mistreatment of souls

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = “Twinkling of the eye” (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan